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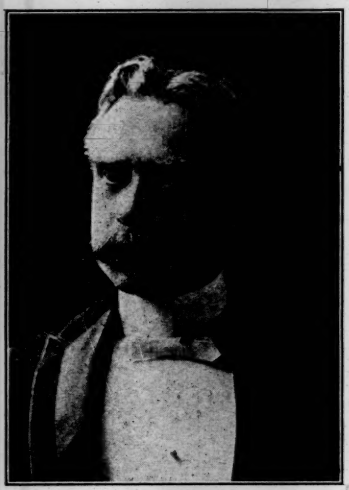

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THE ECCLESIASTICAL REVIEW

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PALM SUNDAYS.

"THE devout ceremonies of Palm Sundays in processions," says Roger Edgeworth, Canon of Salisbury in the days of King Henry VIII, "and on Good Fridays about the laying of the Cross and Sacrament into the Sepulchre gloriously arrayed, be so necessary to succor the capabilities of man's remembrance, that if they were not used once every year, it is to be feared that Christ's Passion would soon be forgotten." [1]

Putting aside the common pagan custom of bearing branches of palm and other trees as a sign of joy and triumph in procession, the Christian usage most probably took its origin from the palm-bearing of the Jews at their Feast of Tabernacles. At that time it was their wont to perambulate every day about the altar waving their *Lulath*—branches of palm bound at the lower extremities with sprigs of willow, myrtle, maple, or citron.[2] As they advanced, the priests chanted the great Hallel (Psalms 112-117), the people responding at certain prescribed intervals and singing Hosanna or Alleluia. On the seventh day of the feast they went seven times round the altar in the Temple court and from this constant repetition of the Hosannas this day came to be called amongst them the "Great Hosanna." From the association of the palm boughs

[1] *Sermons*, fol. 94, ed. 1557. London: Robert Caly.

[2] See Edersheim: *Life of Jesus, the Messiah*, Vol. II, pp. 367, 372.

with the Hosannas, the former themselves in course of time came to be called "Hosannas." [3] Every Jewish congregation was bound to provide them for worshipers, and according to the Talmud all children old enough to wave the palm branches were expected to take part in the procession.

By the fourth century the particular observance of this day would seem to have been already established in the churches and monasteries of the East. St. Cyril of Jerusalem's catechetical discourses delivered at this period has seemingly an allusion to the employment of palms. Toward the end of the fourth century, (circa A. D. 380), Egeria or Eucheria, a pious lady pilgrim to Jerusalem, describes what she witnessed on this day in the Holy City itself. The whole population of the city, having in the afternoon gone out to the Mount of Olives, where they gathered round the bishop at the place where our Lord ascended into heaven, and, after singing antiphons, reciting prayers, and reading from Holy Scripture, then returned to the Church of the Holy Sepulchre. She says: "And when after long prayers it begins to be about six o'clock, that passage in the Gospel is read aloud in which the children with branches and palms greeted our Lord crying, *Blessed is He that cometh in the Name of the Lord.* And straightway the bishop rises and all the people with him, and thence they go from the summit of Mount Olivet, the whole way on foot, the people walking before him with palms and antiphons and continually singing the refrain, *Blessed is He that cometh in the Name of the Lord.* And all the children in these places, even those that cannot yet walk because they are so young, are carried by their parents in their arms, all with boughs, some of olive, some of palm, and in that way they bring the bishop to the city, just as the crowds escorted our Lord." [4] In the seventh century St. Aldhelm (*De Laude Virg.*, cap. 15) declares it to be done on ancient authority.

[3] In Southern Europe and amongst the Copts "Hosanna Sunday," or merely "Hosanna," is still the name for this day.

[4] See Dom Férotin's discussion on this pilgrimage of Egeria (St. Silvia of Aquitaine). *Revue des Questions Historiques*, October, 1903.

By the ninth and tenth centuries this realistic and touching rite, vividly recalling as it did the actual triumphal entry of our Lord into Jerusalem on this day, had reached not only Constantinople, the metropolis of the East, but even Spain and England. St. Isidore of Seville in Spain (A. D. 610) speaks of it as a great day,[5] St. Aldhelm in England (A. D. 709) mentions the singing of "Ozanna," and the sacramentary of St. Gregory, one of the most ancient manuscripts, alludes to the faithful coming to the church with palms. Blessed palms were sent on Palm Sunday by the Popes to princes certainly as early as the eleventh century.

The pontifical of Egbert, Archbishop of York (732-766), contains probably the earliest known form of benediction of palms. Amalarius in the ninth century also mentions this benediction.

The name of "Palm" Sunday, *Dominica in Palmis*, or "ad Palmas," is ancient and of almost universal application. It occurs in the monk Cyril's Life of Euthymius who died in 472,[6] and Merati finds it in an ancient Roman Kalendar of about the fourth-fifth century.[7] Branch Sunday, Olive Sunday, Sallow or Willow Sunday, or Sunday of the Willow Boughs, Yew Sunday, Flower Day, or Blossom Sunday, and *Pascua florida*, the Easter of Flowers, Palm Easter, or Flower Easter (*Pâques Fleuries*) were other names for it—all taken from the custom of bearing yew, box, or willow branches in lieu of palm in the procession of this day.

It was but natural that in England and in other countries far removed from the East that evergreen boughs such as box, willow, and yew would be brought largely into requisition, real palm in any quantity being unobtainable.

In the Sarum books the ceremony is called *benedictio florum et frondium*—the blessing of flowers and branches. "Flowers and palms" are to be presented on the altar "for the clergy," and the four collects speak of blessing "flowers"

[5] See *Revue Benedictine*, July, 1893. [6] Act. SS., 20 Januarii.

[7] Tom. II, pars IV, tit. 7 (see Martene, *Anecdota*).

and "branches of palms and boughs of trees," "branches of palm and other trees," and "branches" of palm and other trees and flowers. Branches of palm and olive are mentioned in the Roman Missal because they are found growing in Italy. In Rome olive branches are chiefly given to the laity, the clergy carrying palms dried and twisted into various shapes. In Venice and other parts of Italy the clergy carry olive branches. The *Ceremoniale Episcoporum* (ii, 21) suggests that, if true palms cannot be had, little flowers or crosses of palm should be attached to the olive boughs.

In all probability the yew tree so frequently found in our old churchyards was so planted in order to provide the branches for this Palm Sunday procession. An old sermon for *Dominica in Ramis Palmarum,* printed in Caxton's *Liber Festivalis* ("Emprynted at Westmynster 1483"), would seem to support this: "For encheson [reason] that we have none olyue that berith green leaf therefore we take Ewe in stede of palme & olyue & beren aboute in procession & so is thys day callyd palme sonday."[8] Becon, Archbishop Cranmer's chaplain, writing in the reign of Henry VIII, says: "That which they bear indeed in their hands is not properly called a palm, for they are boughs of the sallow tree." A little further he adds that "in some places also they bear green herbs in the stead of olives."[9]

Yew is still called "palm" in many places, just as the willow (sallow, *salix caprea*) is so called in the north of England, East Kent, Scotland and Germany in consequence of its ancient use on this day—"Palme the yelowe that groweth on wyllowes." In the extended version of the hymn *Gloria laus* by its probable author Theodulph, Bishop of Orleans (A. D. 821), when prisoner at Angers by order of Louis the Good, there is a clear reference to the use of willow branches in the procession:

> Castaque pro ramis salicis praecordia sunto;
> Nos operum ducat prata ad amoena viror.

[8] See also Hampson's *Medii Ævi Kalendarium,* p. 300, Book IV.

[9] Becon: *Early Works,* Parker Society, 1843, pp. 112, 114.

Another much later writer, Barnaby Googe, supports this also in verse:

> Besides they candles up do light of virtue like in all;
> And willow branches hallow, that they Palmes do use to call.[10]

In St. Lawrence's churchyard, Thanet, an ancient yew tree was called for many generations "the Palm Tree." John Curling of Chilton (a hamlet nearby), who died in 1652, desired in his will to be "buried near the Palm Tree." In the year 1709 the churchwardens of St. Dunstan's, Canterbury, caused a "palm tree" to be planted in their churchyard, which could have been no other than a yew tree. This is borne out by an entry in the church accounts of Woodbury, Devonshire, where in 1775 "a yew or palm tree was planted in the churchyard ye south of the church, in the same place where one was blown down by the wind a few years ago." The cloister Garth at Wells with its yew tree in the centre, was called Palm churchyard, perhaps for a similar reason.

On the other hand it is not quite clear what the "flowers" (*florum*) were which the Salisbury books order to be blessed. They may have been either the "flowers" (catkins) of the willow or flowers to be thrown down before the Blessed Sacrament or flowers to be strewn in the procession or used in the decoration of the Palm or Churchyard Cross. "Here Cryst passeth forth," says the Coventry Miracle Play in the scene of Christ's entry into Jerusalem, "ther metyth hym serteyn chylderyn with flowers, and cast beforn hym, and they synggyn 'Gloria laus.'"[11]

The cakes, obleyes, and bread so frequently noted down in these old church accounts were doubtless "singing cakes," that is, unconsecrated wafers which seem to have been thrown down together with the flowers amongst the singing boys during the procession. "The procession came," says a seven-

[10] *Popish Kingdom*, published 1570.

[11] At Ghent in Belgium the bishop still carries a nosegay of various flowers on Palm Sunday.

teenth-century writer, (*circa* 1600), describing some ceremonial observances during Queen Mary Tudor's reign, "with the Blessed Sacrament and with a little bell ringing and singing . . . and coming near the porch a boy, or one of the clerks, did cast over among the boys, flowers and singing cakes." [12] Wafer-bread used for the Mass was commonly called "singing-bread," or "singing cakes" because used in singing Mass. This kind of bread, however, was also used for domestic purposes.

According to Nasgeorgus and his translator Barnaby Googe this practice was observed also on Ascension Day in England: "This done [the figure of the ascending Christ having been drawn up] they wafers downe doe cast and singing cakes the while—with papers round amongst them put, the children to beguile." Fosbroke in his *British Monachism* adds that this took place at Whitsuntide likewise.

From the book of Duties or Constitutions of the Parish Clerks of St. Nicholas, Bristol and Holy Trinity Church, Coventry, it was the duty of that officer to provide the palm for use on Palm Sunday. By section 38 of the Duties of the Parish Clerks of St. Nicholas, Bristol, dated 1481, the "suffragan clerk" had to "fynde palme and flowrys A-yenste palme-sonday at his coste uppon payne of xx*d*." Later, i. e. in the reign of Henry VIII, the church wardens paid for it.

The Blessing and Procession.

The office for the blessing of the palms consists of three portions—the benediction of palms, the procession with the same, and the Mass. The Sarum or old English form of blessing differed from that of the Roman and other missals; the procession and stations, however, have some similarity. At Salisbury the blessing was made on the third step of the altar, the flowers and palms being presented on the altar for the clergy; but for others, on the step only. It may be that they were presented or laid on a cushion.

[12] Neale, J. P.: *Views of Most Interesting Churches*, etc. London, 1825; Vol. II, p. 13. Description of the Palm Sunday procession in Holy Trinity Church, Melford, Suffolk.

The blessing and distribution being concluded, all, both clergy and laity, took part in the procession which was arranged in the church porch.

It is impossible to say to what extent the ritual practised in Sarum Cathedral was adopted in parish churches, for of old every village church in England had its procession of palms on this day. Of necessity it must have been, generally speaking, in a very modified form, as the Palm Sunday rite at Sarum was a magnificent and imposing ceremony, particularly the procession. The following is a synopsis:

Benediction of Palms.	High Altar.
Procession.	West Quire door.
	Cloister.
	Canon's door in east walk of cloisters.
First Station.	At the end of the Laics' Cemetery (Eastern?) north of the church. Here it was met by the shrine with the Corpus Christi.
Second Station.	South side of church.
	East of cloisters.
	North walk of cloisters.
Third Station.	West door of church.
	Enter the church.
Fourth Station.	Before the Rood which is then uncovered.
	Choir.

At places other than Salisbury the course of the procession differed considerably, e. g. at Evesham Abbey, where the stations were but three, i. e. (1) on Merstow Green; (2) before the (west) church doors, after passing through the High Street by the cemetery gate; (3) "as in solemn processions" before the Great Rood. In the event of unfavorable weather the procession made a circuit of the cloister, in which case the stations were: (a) the Chapter House (east); (b) Abbey School (on the Guest House side) (west); (c) to the church as above.

The *Processional of the Nuns of Chester*, dated circa 1425, shows how the procession was conducted in the Benedictine House. The palms having been blessed and the chanters having started the anthem *Pueri hebreorum*, the procession passed from the choir to the church door, and thence to "ierusalem," where the prioress and two other "ladies" "shall take the prestes & goo in to the cyte of ierusalem" [13] where they sang the "anthym" *En rex venit . . . lectio prophetica*, the "ladies" (nuns) without responding kneeling: *Salue quem ihesum . . . verba salutis*, and the other anthems. This accomplished, they all, the priests before them, went singing to the "hie crosse in the churcheyarde," where a deacon read a gospel on the "northe halff" (side) of the cross. After the reading a triple kneeling was made, the *Dignus es domine . . . et honorem* being sung. With an anthem and responsary they returned to the church door, where the two chanters took "ij ladies into the churche" to assist them in singing the *Gloria laus*. After this they went with the anthem *Ingrediente domino*, to the rood-cross in the church before which the priest "knelt down *thrice* singing *Ave rex noster*, and so all into the choir." [14]

A later description in dialogue of the Palm Sunday procession is found in the 1563 edition of the collected works of Thomas Becon, as it probably appeared within the writer's remembrance. It is found in a composition entitled "*A Potacion* or drinkynge for this holy tyme of Lent," and is as follows:

"In the begynnyge of the Procession the people goethe oute havynge every one a Palme in theyr hand followynge the Crosse which is covered with a clothe . . . that whiche they beare in dede in theyre handes, is not properlye called a Palme, for they are the bowes of a Salow tree, but because we have no Palmes growinge in this londe, therefore do we beare them in stede of Palmes. . . . Than go they forthe withe the Crosse, vntyll they

[13] Probably an enclosed eminence.

[14] *The Processional of the Nuns of Chester.* Ed. by Dr. Wickham Legg for the Henry Bradshaw Society, 1899.

come vnto a certain stedde of the Chyrche yearde, where they stonde styll, and in the meane season, the preste rede the gospell. . . . The Gospell beynge once done, than goth the people forthe withe the crosse that is covered, and even streyghtwayes not farre from them come other people and the preste wyth the Sacrament, whyche have wyth them a crosse bare and uncovered, prycyked ful of grene Olives and Palmes . . . ye shall note, that there come forthe certayne chyldren before the naked Crosse, syngynge a certayne songe, whiche begynnethe, *En Rex uenit.* Beholde the Kynge commeth. . . . After the songe of the chyldren, the Preste goeth forthe with the Sacrament and certayne people also wythe the naked Crosse, vntill they mete wythe that Crosse, that is obuelated and couered. They are not so soone met, but the bumbled [covered] Crosse vanyshe awaye, and is conveyed from the company streyghtwayes. Than all the whole people enclose togyther wyth great joy, syngyng and makyng melody triumphantly followynge the naked crosse, bearynge in theyr handes euery one a Palme, in some places also they beare grene herbes in the stede of Oliues. . . . These thynges once done, than the people gothe somewhat further vnto the chyrche dorewarde, and there stondeth styll. . . . Immediately after certayne chyldrenne stondyng vpon an hygh place right agaynste the people, synge wythe a lowde voyce a certayne Hympne, in the prayse of oure Sauioure Jesus Christ, whych begynnethe, *Gloria laus.* . . . At the end of euery verse, the chyldren caste downe certayne cakes or breades wythe floures. . . . These thynges once done than gothe the procession forth vntill they come to the chyrche dore whyche, whan they come vnto it, is sparred, and certayne chyldren in the chyrche syngyng. The songe beyng once done, the Preste taketh the crosse in his hand, and putteth the dore from hym with it, and so openeth it, and entreth in with all the other people after him. . . . Whan they are once entred into the chyrche, whereby heauen is signified, than dothe all the people knele downe, and the prest pluckyng vp the clothe, wher with the crucifyxe was couered, and makyng it open to all that are there presente, syngethe a certayne songe, the people in the meane season prayeng and gyuynge thanckes vuto God. And so endeth the Procession.[15]

[15] *A Potacion*, etc., ... by Theodore Basille. London: John Mayler for John Gough, 1543. Brit. Mus., C. 21, a. 7. Quoted by J. Wickham Legg in the *Clerk's Book of 1549*, pp. 116-117. Henry Bradshaw Society.

In these accounts it will have been noticed that a "station" was generally made in the cemetery or churchyard *at the cross.*

By the Constitutions of William (de Bleys), Bishop of Worcester (1229), a cross "decent and honest" was to be erected in the cemetery or churchyard, to which processions might be made on Palm Sunday, unless otherwise accustomed.

The old parish books of St. Andrew Hubbard Church, London, have an entry for the year 1524-5: "To James Walker, for making clene the Churchyard ag'st Palm Sunday, 1*d.*"

This churchyard cross was known in some places as the "palm cross," *crux buxata* (from *buxus*, box) and took the form of a stone crucifix near the south entrance of the church; and which was decorated on this day with flowers and palm branches.

Fifteenth and sixteenth century testamentary dispositions give evidence of a not infrequent desire on the part of the testator to be buried in the churchyard of his parish church near the "palm cross," or near the "cross called the palm cross." Thomas-at-Hill in 1524 desired to be buried in the churchyard of Saint Lawrence of Bitborowe [Bidborough, Kent] nigh to the Palme Crosse."[16] John Hyllis, in the same year, wished "to be buried in the parish churchyard of Saynt John Baptist of Wateringbury (Kent) besyde the palme crosse." Robert Brook, by will proved 19 June, 1536, desires to be "Buried in the churchyard of St. Peter's (Sandwich) there, between the two little stone crosses beside the palme cross."

The procession as it occurred in parish churches is described by Clement Maideston, an old commentator on the Sarum rite. Dr. Roch, in his *Church of Our Fathers*, gives it, but not verbatim:

While they were going from the north side toward the east, and had just ended the Gospel read at the first station, the shrine with the Sacrament, surrounded with lights in lanterns and with

[16] Will Register (VII, 362), Consistory Court of Rochester, now at Somerset House. *Ibid.*, VII, 319. Archdeaconry, Vol. XX, § 10.

streaming banners, and preceded by a silver cross and a thurifer with incense, was borne forward so that they might meet it as it were, and our Lord was hailed by the singers chanting, *Ecce rex venit mansuetos.* Kneeling lowly down and kissing the ground they saluted the Sacrament again and again in many appropriate sentences out of Holy Writ; and the red wooden cross withdrew from the presence of the silver crucifix. The whole procession now moved to the south side of the close or churchyard, where, in the cathedrals, a temporary erection was made for the bass who sang the *Gloria, laus,* as a halt was made for a Second Station.

From the stone cross . . . the procession went next to the western doorway, if the church had one, otherwise to the south porch, and there paused to make its Third Station. The door itself was shut, but after awhile flew wide open. The priests who bore the shrine with the Blessed Sacrament and relics, stepped forward with the heavenly burden, and held it up on high at the doorway, so that all that went in had to go under this shrine; and thus the procession came back into the church, each bowing his head as he passed beneath the Sacrament.

Roger Martin, who died in 1580, gives the following description of the Palm Sunday ceremonies as they occurred in his youth in the parish church of Melford, Suffolk:

Upon Palm Sunday, the Blessed Sacrament was carried in procession about the churchyard under a fair canopy, borne by four yeomen. The procession coming to the church gate went westward, and they with the Blessed Sacrament went eastward; and when the procession came against the door of Mr. Clopton's aisle, they with the Blessed Sacrament, with a little bell and singing, approached the east end of Our Lady's chapel; at which time a boy with a thing (i. e., a "rodde of largest size") in his hand pointed to it, signifying a prophet, as I think, and sang, standing up on the turret that is upon the said Mr. Clopton's aisle door: *Ecce Rex tuus venit,* etc. And then all did kneel down, and then, rising up went singing together into the church, and coming near the porch, a boy or one of the clerks did cast over among the boys flowers and singing cakes.[17]

[17] Neale, J. P.: *Views of Most Interesting Churches.* Vol. II, p. 13.

The introduction of the Blessed Sacrament [18] into the Palm Sunday procession is generally ascribed to Lanfranc, who, when Abbot of Bec, ordered a like ceremony and one which was particularly confined to England and Normandy; and "although," says Mr. Edmund Bishop, "the observance is in fact prescribed in Lanfranc's statutes for Canterbury Cathedral [which in the twelfth and thirteenth centuries were known as 'the Bec customs'], and is not mentioned by John of Avranches,[19] the question is not at all an easy one to settle, and the difficulties are considerable either way. If anything, the probabilities may perhaps be that the custom arose rather in England." [20]

It is on the authority of Mathew of Paris that the introduction is accredited to Lanfranc, for he says that the directory, which had been drawn up by the latter for the Abbey of Bec was soon adopted in the larger Benedictine abbeys in England. Nevertheless, at the close of the fourteenth century (A. D. 1390) the practice of carrying the Blessed Sacrament in the Palm Sunday procession was not found at St. Mary's Benedictine Abbey, York,[21] and, as we have seen, the Processional of the Nuns of Chester, dated *circa* 1425, does not mention it.

Reginald Peacock, writing about the middle of the fifteenth century, seems to imply that as late as 1449, it had not become quite general. "In elder days," he says, "when procession was made in the Palm Sunday before mass, the Eucharist was not brought forth that the procession of the clerks and the lay people should meet with Him; but a bare uncovered cross was brought forth against the procession, and the procession should meet against it, as I have read in divers old ordinals of Catholic churches and monasteries in Eng-

[18] Alcuin, in the eighth century, tells us that the Holy Gospel was carried on a shrine or feretory during this procession.

[19] Le Prevost's edition in Migne, *Patr. Lat.*, Vol. 147. Col. 117-119.

[20] Bishop, E.: *Holy Week Rites of Sarum, Hereford and Rouen Compared.* Tr. Soc. S. Osmund, Vol. I, Pt. iv, p. 100.

[21] Vide *MS. Ordinale*, St. John's College, Cambridge.

land: though in later days, and namely [i. e. specially] in some churches the Eucharist borne in a chest among relicks, and in many places He is borne in a cup ordeyned thereto. Then thus: In those days and in those places when and where the procession met in Palm Sunday with the naked cross, or with the chest of relicks without the Eucharist, some of the clerks were ordered for to stand before the said cross, and for to turn them toward the procession and say in singing to all the clergy and people thus: O Sion, daughter to the King, mild and meek. This is He which cometh from Edom in clothes died with blood.' . . . And then thus said and sung from the clerks, in the cross's behalf, the priests and people fall down, kneeling with all their knees to the ground, saying or singing in both manners toward the said discovered cross, thus: 'Hail! thou, whom the people of the Hebrews meeting, witnessed to be Jesus,' etc., etc." [22]

Lanfranc's directions are as follows: "After Tierce the abbot blesses the palms and flowers. The palms are carried by the abbot and other dignitaries, branches and flowers by the rest. All the bells are rung while the procession leaves the choir. Servants lead the way with banners, then a lay brother with holy water, two others with crosses, and two with candlesticks and lighted tapers, two with thuribles. . . . Then two subdeacons carrying two books of the Gospels,[23] followed by the lay monks. Next the two boys with their masters, then the rest of the brethren two and two, and lastly the abbot." Antiphons were sung during the progress of the procession. The *Directory* continues: "A little before daybreak a place had been prepared, to which the body of our Lord had been carried by two priests and placed in a shrine.[24] When the procession reaches this place it halts, and two priests vested in white come forward. The banner and cross bearers hav-

[22] Peacock, R.: *The Repression* of over-much blaming of the clergy. Rolls Series, 1860, Vol. I, pp. 202 ff.

[23] Perhaps representing Christ Himself? See Note 29.

[24] Compare the Hereford and Rouen rites. The Host was still carried in procession at Rouen in Martene's day.

ing moved forward, the two priests take up the feretory with the body of Christ and stand still. The procession is ranged around and antiphons are sung, at the end of which they genuflect. When the abbot intones the antiphon *Ave Rex noster*, the bearers of the feretory go forward, preceded by the banners and crosses and pass up between the lines of the rest of the procession. As the Blessed Sacrament passes, they genuflect two and two. Then they follow in procession till they reach the gates of the city, where a halt or station is made, and the feretory is laid on a table covered with a pall, in the entrance to the gates. The gateway is adorned with curtains and rich hangings. The boys sing the *Gloria, laus* and other antiphons and at the *Ingrediente Domino* the procession returns, the great bells of the city ringing during the rest of the procession. When the procession returning comes to the gates of the monastery, another station is made before a temporary altar. Antiphons are sung. The Blessed Sacrament is again taken up, and they enter the church and make a third station before the crucifix uncovered for the purpose. Then the Mass begins." [25]

Medieval wills, church inventories, and similar documents also supply evidence for the presence of the Blessed Sacrament in the Palm Sunday procession, e. g., Robert Thurston of Mekyll Waldyngfield, in 1494, directs his executors to "provyde and ordeyn a clenly seler [26] for to be born ovyr the Sacrament on Palme Sunday and on Corpus Xti Day." In 1552 at Moulsford, Berks., there was a "canabe for palme-sondaye of grene and Red satene;" and at St. Mary's, Bletchingley, Surrey, at the same date, "a clothe that was wonte to be borne on Palme Sunday." The Ludlow, Shropshire, Church Accounts for 1555-7 have charges for "pyns and poynts to dresse the canapie to beare over the Sacrament on Palme Sondaye," and for "pyns and poynts upon Palme Sondaye, to tye up the coverlett in the churche over the offrynge place." [27]

[25] *Opera Lanfranci*, Ed. Giles, Vol. I, p. 100.

[26] *Selour* or *celour*, a canopy with back and side curtains.

[27] See illuminations, Lansdowne MS. 432 and Harleian MS. 4919, which

An unveiled cross leads the procession—the Lenten cross of wood painted red, sometimes green; and lights in lanterns preceded the Eucharist. The MS. inventory of St. Peter's, Cornhill, London, has: "*Item*, ij lanternes one of glasse in ye body of the churche and other of horne for Palme Sondaye." The inventory of St. Dunstan's in the East, London, has a similar entry. The constitutions of Lanfranc also refer to it: "Accendatur Cereus quem portare in hastâ debet Secretarius, accendatur et candela in laterna hanc portare debet unus de magistris puerorum,"[28] while that at Canterbury is described "hasta ad portandum cereum ad novum ignem."[29]

The Blessed Sacrament was carried in a shrine or bier and sometimes with relics. A MS. Sarum Missal in the possession of Mr. Iredale of Torquay, exhibited at a meeting of the Devonshire Association, tells us that, while the distribution of palms is in progress "a bier with reliquaries in which the body of Christ may rest in a pyx is prepared at the first station. The "feretrum cum camisia S. Edmundi" was amongst the relics carried in procession round the Church of Bury St. Edmund on Christmas Day, *Palm Sunday*, Easter Sunday, etc.[30]

Among the magnificent gifts of Simon, nineteenth abbot of St. Alban's, to that abbey church, in the latter part of the twelfth century, was a splendid shrine for carrying the Host in the Palm Sunday procession, which Matthew Paris calls "*Vas mirificum.*" The abbot decreed that the Lord's Body should be reverently set in the shrine and should be carried by one of the brethren venerable for character as well as for age, vested in a white chasuble, to a pavilion or tent erected in the churchyard and composed of the most precious stuffs, unless the inclemency of the weather should prevent. Thence it was

show the Palm Sunday procession in which the priest carries the Blessed Sacrament in a red cope.

[28] Wilkin's *Concilia.* Vol. I, p. 339.

[29] Dart: *Appendix*, XII.

[30] *Rituale*, Hare MS. 297, cent. XIV. Quoted by *James*, p. 183. Camden Antiq. Soc. Publications, No. XXVIII.

carried to the chapter-house and then back to the church with the greatest veneration.[31]

At Chichester the Blessed Sacrament was also carried in a shrine-shaped vessel by an old monk in a white chasuble supported by two other monks in copes, to a tent prepared in the cemetery, thence to the chapter-house, and back into the church. At Durham it would appear that the portable Easter Sepulchre was so used and appeared in sight of the multitude just as the words *Benedictus qui venit,* etc., at the close of the Gospel were being said, and on reaching the station the Blessed Sacrament was incensed and adored.

The Prophet.

The Sarum Processional (pp. 50-51) directs the *Prophetical Lesson* after the Gospel at the first station of the procession to be sung by "an acolyte in the guise of a prophet." Mr. Roger Martin (he died in 1580) in his account of the Palm Sunday ceremony as he remembered it in Catholic days in his parish church of Melford, Suffolk, describes this personification as a boy with a "rodde of largest size" in his hand mounted upon the turret over the aisle door, who sang as he pointed to the Blessed Sacrament with the rod "*Ecce Rex tuus venit*, etc." This survival of the ancient liturgical drama, although no part of the rite, appears from the churchwardens' accounts to have been very generally followed in the churches. In the London city church of St. Mary-at-Still (1451) a gentleman of the name of Loreman was paid "iiij*d*" for "playing the p'phet on Palm Sunday." At St. Martin's, Leicester, in 1544, the prophet's hire was thrown in with the charge for "ale at the reading of the pass'n, ij*d*."[32] In well-to-do churches "the guise" was complete, raiment and hair, a hat and a beard being kept for his particular use. Where they had them not they were hired. The "hyering

[31] Chron. Monast. S. Albani, *Gesta Abbatum*, Rolls Series, 1867. Vol. I, pp. 191-192.

[32] Nichols, *History of Leicester*, IV, pt. ii. The charge is equal to 3s. 4d. modern value.

of the heres [wigs] for the p'fetys uppon Palme Sondaye" at St. Peter Cheap, London in 1519, cost the churchwardens "xij*d*," a similar sum being paid by those of St. Mary-at-Hill in 1531, for "the hire of rayment for the Prophets and *js.* iiij*d*." for "Cloth of Arras" for the same occasion. In some places the "guise" seems to have been that of an angel. The wardens of St. Andrew Hubbard in 1520 hired "an angel" at the cost of viij*d*, in 1535-7. The "angel" was procured for "iiij*d*" and "a preste and chylde that playde a messenger" for "viij*d*," while the wardens of All Hallows, Staining, for a like amount hired "a pair of wings and a crest" for their angel. At St. Peter Cheap "iiij*d*" was paid "for the settyng up of the stages for the prophets on Palm Sonday and for nayllys."

The stages were the temporary eminences from which the singers sang the *Gloria, laus.*[33] The *Sarum Missal* directs the Antiphon "Gloria, and honour, and laud be to Thee, King Christ the Redeemer," to be sung by seven boys [34] in a prominent place (*in loco eminentiore*). Old parish accounts furnish frequent charges for putting up scaffolds which appear to have been erected on (over) the church porch door. "Lathe" and "nayls" and "pynnys" for the frame of the "skafolde," to "tak up clothes," "hooks for the pageants," and other miscellaneous items also appear.[35]

In the cathedral and larger parish churches the boys sang and responded from an exterior or interior constructional gallery, or the battlements would be used, as was formerly the case at Albi and now at Lisieux. At Hereford they sang from the top of the city gate,[36] as at Rouen *circa* 1450 from the

[33] The words and music are attributed to Theodulphus, an Italian bishop of Orleans, and were composed, it is said, in the prison of Angers, in 835 A. D.

[34] The Hereford Missal (*repr.* 1874, p. 80) says five or seven boys; at Rouen six sang *MS. Ordinarium*, in Migne, *Patr. Lat.*, 147, col. 119.

[35] Griffith. Extracts from the old books of St. Andrew Hubbard's parish, London.

[36] London Missal. Henderson's rep't, 1874, p. 80.

summit of the tower over the gate.[37] At Chichester, Winchester, and other English Cathedrals, the gallery over the west porch was used by the singers. Perhaps also at Westminster Abbey Church, where a sculpture of Christ entering Jerusalem appears over the triforium arcade, north transept door. In some parishes such galleries still exists, as at Weston-in-Gordano, Somerset, where a remnant of a small gallery remains over the door within the south porch, approached by narrow stone stairs. At Wroxall Church, in the same county, is a similar gallery.

A contemporary account of the arrival of King Edward IV in England in the year 1471, tells how he came to Daventry and heard all the divine service in the parish church there on Palm Sunday: "So it fell, that the same Palm Sunday, the king went in procession, and all the people after, in good devotion, as the service of that day asketh, and, when the procession was come into the church, and, by order of the service, were come to that place where the veil should be drawn up before the Rood, that all the people should honour the Rood with the anthem *Ave*, three times begun . . . etc." [38]

At this uncovering of the Great Rood all other crosses in the Church were uncovered after evensong. "Omnes cruces per Ecclesiam sint discoopertae usque post vesperas." [39]

The Singing of the Passion.

The great feature of the Palm Sunday Mass was the solemn chanting of the Gospel for the day or "the Singing of the Passion," as it was called. The narrative of the Passion according to St. Matthew was sung on the Sunday; that of St. Mark on Tuesday; of St. Luke on Wednesday; and St. John's on Good Friday. The practice of reading the entire narrative at this season of the Church's year is very old. St. Augustine wished to introduce it in Hippo and it was followed in Spain.

[37] MS. Ordinarium of Rouen Cathedral, in Migne *Patr. Lat.*, 147, col. 119.

[38] *Historie of the Arrivall of Edward IV in England,* Camden Soc., 1838, pp. 13-14.

[39] *Missale Sarum*, p. 262.

The Salisbury Cathedral inventory of 1536 has the following: "*Item*, ... The Texts of Lent and Passion of which beginneth in the second leaf, the second covered with linnen cloth with a red rose, with a Scripture, '*Judica meam causam, Domine.*' " [40]

This singing of the stories of the Passion was in all probability a remnant of the Mystery Play and took the place of the ordinary sequence or initial. They are sung in three tones; the deep, the middle, and the exalted. The words or sayings of the Jews or the disciples and others were sung in the *vox alta* (alto) or exalted tone; those of the Saviour in the *vox bassa* (bass) or deep tone; the third, *vox media* (mean or tenor) was employed in the recitation of the narrative of the Evangelist. The contralto, which went to the alto in the old Sarum books, is called by the Latins *ancilla,* because to it are assigned the words of the maid in St. Mark's Gospel, and the choir represented the multitude.

The Passion was chanted by three persons or groups of persons, vested in different-colored vestments,[41] so divided up, the rubric says, to indicate the three different voices employed. In some missals the parts are marked by letters, etc., to indicate the voice for each, or the part to be taken. In the Burntisland edition of the Sarum Missal, it is explained in the rubric before the Passion for Palm Sunday, that letter *a* signifies Jews and disciples, *b* Christ, *m* the Evangelist, and that the voices are as aforesaid alto, bass, and medium or tenor. A MS. Sarum Missal (*circa* 1320) has a ✠ for Jesus, *c* for chronista, and *s* for synagoga. This agrees with the Roman. The Durham Chapter MS. of the Gospels (A. II, 16) to which has been assigned a date about 700 or even earlier, has in all the four Gospels, in the histories of the Passion, the words

[40] Nightingale: *The Church Plate of Wilts*, p. 244.

[41] The clergy at Wells Cathedral were directed to wear red vestments on Palm Sunday, except a black cope "*ad opus Caiaphae*" (*i. e.*, for him who takes the part of Caiaphas in the singing of the Passion). *Wells Cathedral Ordinale et Statuta* (A. D. 1340). There is a transcript at Lambeth Palace library, made in 1634.

of Christ distinguished by *l*, and all the rest together under *c*. This Canon Fowler thinks a simpler and earlier arrangement than any of the above; the letters probably being not very much later than the original manuscript.[42] Sometimes an *e* marked the part of the Evangelist. Notes of the music are sometimes given for each voice and now and then through the narrative there are small portions with the notes over them, in order to keep the voices in proper pitch, very different from the tone now generally used.[43] It is said, in a Graduale dated 1528,[44] *five* voices are distinguished for the Passion. In the Cathedral of Albi, Aquitaine, in 1618 that portion of the Passion called the "Synagogue" ceased to be chanted "en musique," as was the old custom, by order of Bishop D'Elbène.

At Evesham Abbey the celebrant at the High Mass on this day held a palm at the singing of the Gospel; at Salisbury the candle-bearers carried branches of palm in lieu of the Gospel candlesticks. In the Roman rite all hold palms during the singing of the Gospel and Passion; in the Greek rite matins are continued after the procession and those who have assisted hold palms throughout the service. At Cluny they had a custom of tearing a piece of stuff at the words "they parted my garments," in the Passion; and at other places, on the Wednesday of Holy Week, of letting the Lent Veil before the altar fall at the words: "Velum templi scissum est," in the "Passion" of St. Luke.

In spite of his reforming proclivities, King Henry VIII declared that the custom of carrying palm-branches on this day was to be continued and *not* cast away. In the proclamation issued in his thirtieth year he enjoins that "on Palme Sunday it shall be declared that bearing Palmes reviveth the memorie of the receivynge of Christ in like manere into Jerusalem be-

[42] See Grove, *Dictionary of Music*, s. v. Passion Music. The Durham Missal (MS. Harl. 5289) contains rubrics concerning local usages at Passiontide, Easter, etc.

[43] The rubric says: "Omnes autem Passiones supradicto modo legantur secundum usum Sarum."

[44] Fol. 89. I have no further particulars.—H. P. F.

fore His Deathe." Independent of this so great a hold had this palm-bearing upon the people that it became a proverbial saying that, "He that hath not a palm in his hand on Palm Sunday, must have his hand cut off." [45]

It would seem, according to the prescription of old rubrics, that the blessed palm and flowers were to be presented as an offering to the priest at the Offertory at Mass on this day and not taken away, as the modern custom is. ". . . . We imitate the faithful of that [Jewish] people," says Ælfric, the disciple of St. Æthelwold, "with this deed, for they bore palm twigs, with him before Jesus. Now we should hold our palms until the singer begins the offering-song, and then offer to God the palm for its betokening. Palm betokens victory . . . " [46] The palms were afterwards burned to furnish the ashes for use on Ash Wednesday. Section 24 of the Constitutions of the Parish Clerks at Holy Trinity Church (Coventry) made in 1462, direct the clerk to "se the pallmes be brennyd For the ashys (ashes) that schalbe dawlte on Ashe wensday." [47]

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SUGGESTIONS OF CHANGE IN SEMINARY TEACHING.

IN a recent issue of the ECCLESIASTICAL REVIEW [1] an article by the Rev. A. Walsh, O. S. A.—"The Priest as Teacher of His Flock"—suggests, by the extent and nature of the field mapped out for pastoral preaching, the timeliness of returning to the question of study among the clergy, broached in the REVIEW more than a year ago.[2]

The point then taken was that priests, in America at least, do not manifest that intellectual activity which might reason-

[45] The Jewish rubric is very similar: "He who has a palm branch," it says, "yet goes not in the Procession, does ill." Douce's MS., notes.

[46] See Fosbroke, *British Monachism*, and Brand, *Popular Antiquities*.

[47] *British Magazine*, 1834, Vol. VI, pp. 262 ff.

[1] November, 1907, pp. 477-496.

[2] ECCL. REV., Oct. 1906.

ably be expected in face of general need and sufficient opportunity. Various considerations were adduced in explanation of this general condition, such as that promotion often miscarries; that there is a premium sometimes apparently put on neglect of ecclesiastical studies and conscientious observance of church legislation; that the ambition to preach well is fed from other sources, and that the attempt to write, in those whose time and equipment allow them to attain only mediocrity, will meet with discouragement. The first and second of these causes we leave to the consideration of ecclesiastical superiors; the next, Father Walsh does not seem to admit, as he insists upon the presentation of the entire body of doctrine in dilute scholastic form, if not in scholastic language. As to the last, it seems almost of itself sufficient cause of the widespread apathy in question; but it involves a concession which throws the matter back upon the seminary, and here Father Selinger, whose enumeration of causes I have cited, refrains from pursuing it.

It seems obvious that a love of study is of extreme importance in a priest, whether we consider his personal security or his ministerial efficiency. It is scarcely necessary to remark that we cannot make to ourselves a norm of what has in some cases been granted to saintliness unaided, apparently, by science. Much less should we shelter ourselves behind the so-called success of mere enthusiasm, whatever line of strenuous action it may affect, when we have to the contrary so much authoritative admonition and insistence to back the conclusion of common sense, that a ministry of enlightenment postulates enlightenment in him who exercises it. The question of the extent and degree to which ecclesiastical studies should attain is, under existing conditions, a highly speculative one. Father Walsh, with a freedom which, were he less learned, would make us suspect his appreciation of the difficulties, would have the priest a knight challenger of the entire lists. Such individual aggressive strength is perhaps not to be insisted upon in the vast organization to which " He gave some apostles and some prophets and other some evangelists, and other some pas-

tors and doctors." The fact that error is abroad, that the atmosphere is tinged with it, does not differentiate ours from any preceding age, nor does it throw upon the pastor of to-day more than upon his predecessors the burden of exposition and refutation. Quite apart from any prudential question as to the wisdom of over-nice inquiry into the rational grounds of any particular article of faith, that process is ever attended by the alternative dangers of presenting the case of the adversary so strongly as to disturb the faith of some, or of presenting it so inadequately as to fall under suspicion of dishonesty in the minds of others. Father Walsh speaks of the one danger; the other does not seem to have suggested itself. The question of degree may perhaps be left to solve itself, if only the tendency can be secured. At present an individual priest, here and there, gives himself to study, and to the degree to which he does so, drops out of the consort of his brethren: apart from these, apathy is so general as to make it seem a kind of attribute of the clergy, and to force our inquiry back to the formative influences which they have undergone in common.

The present writer does not claim knowledge of the methods of many seminaries, beyond what he has gathered by contact with their products, and the value of his conclusions cannot, in some cases, rise above the probability that his own may be taken as fairly representative of the rest. In the opinion of many it is above the average, yet he would venture to maintain that the methods pursued there were not such as to stimulate to activity after the pressure of discipline was removed. True, the need of continued study was often insisted upon; but the one professor whose teaching gave most inspiration to it realized, more than any other, how the *cui bono* overgrows undirected enthusiasm, and he used to define the *sacerdotium* by a verbal variant of the echo to Erasmus—*finis studiorum*.

We assume that, in the vast complexus of matter which may be classed under the head of Christian Apologetics, the aim of the school is, or should be, to bring the student to knowledge of the deposit of faith by the most vital and persua-

sive means; and it seems plain that the natural means to this end is the exploration of the two highways by which that deposit comes to us. It is scarcely sufficient for the guide to have read the travelers' handbooks of the way through which he would lead us: he must have traveled it himself; and the road that leads to any spot to which men's hearts have turned is not a weary footpath over a barren plain with here and there an index finger to point it; it is broad and beaten and marked with noble monuments and flanked by cheering prospects. But the seminary gives us the guide-books of Scripture and Tradition; it makes no serious attempt to lead us through the double highway. In the effort to distinguish methods the writer desires not to overstate facts; but he feels constrained to say that, while we heard much of what is contained in Holy Scripture and in the Fathers, we were not brought in direct contact with these sources of inspiration and repositories of light. This statement is made without any sense of preferring a charge requiring to be sustained by proof, for the condition seems to be understood and allowed. Anyone disposed to doubt of it may reassure himself by recalling the supply of literature with which he issued from the seminary, and the ratio that runs in it between works of the Fathers and breakfast-food digests of the whole wheat of St. Thomas. And if this is approximately true of seminary studies, is it impertinent to inquire what curse of Egyptian bondage hangs upon us that we must wander in the desert while the land of our inheritance is possessed by others?

It will of course be said that the short period into which the work of the seminary is compressed renders prohibitive any extensive excursional work of the character here suggested. This is but another way of asserting the prime importance of existing methods, for it implies that, whatever else may be neglected in the press, no supposition can be entertained which involves questioning of the prescriptive right of the lecture. For our present purpose, however, that right must be questioned; for we are concerned to know how best to employ the time at our disposal for the preparatory discipline of

a studious life, and consequently to know what shall be recognized as the vocation of the chair and what excursional —for we think that the seminary is leader and guide in the matter of ecclesiastical studies.

I know of no claim more generally advanced in favor of present methods than this, viz., that the intellectual acumen which they are calculated to produce is of such value as to be attained at whatever cost. In just what proportion exercise and wholesome food should combine to build up bodily strength, would be a nice question to determine; but that one should predominate to the verge of excluding the other, no one will admit. The case perhaps might call for a considered application of Dr. Johnson's dictum that "the flesh of animals which feed excursively, is of a higher flavor . . . . ;" the excursive element being supposed to give sufficient exercise for assimilation. It is perhaps not necessary to delay in considering a claim advanced at best without verification, by persons who feel compelled to give some reason for the view they hold without having ascertained on what ground they hold it. It is in the very nature of such a claim as the foregoing to lean upon its *prima facie* evidence; and what, in view of the conditions which have given rise to this and similar writing, can be the force of such evidence here? Do results—and of course we speak of average results, fairly attributable to the methods in question—do they bear out the claim? I am inclined to suspect that these methods have quite another title of occupancy, and that they have been allowed to endure because they were the best that could be resorted to in the emergency of the sixteenth century, when diocesan seminaries were multiplied and the demand for professors outran the supply and lowered the quality.

If the contention were to rest on *prima facie* evidence, it is a fair appeal from the chair to the benches; and I am convinced that anyone who has sat through the dreary *praelegomena* and *praenotamina*, the distinctions and sub-distinctions that whittled substance to shadow, awaiting the appearance of a few grains of wheat from the winnowing of bushels of chaff,

will be persuaded that dialectic dexterity, though a necessary, is by no means a sufficient, equipment for a chair of dogmatic theology, and would be content that the time-honored lecture should now and again, and often, yield place to the class study of documents selected from patristic literature and the acts of councils. The *cathedra* does of course draw from these sources; but what guarantee does the seminary give that its graduates have even read the Bible, or what has the school done to bring home to the student the extent and bearing of patristic literature, the order of its putting forth, its synchronism with councils and doctrinal definitions, the influence of Judaic tradition or pagan philosophy upon it. And yet, without some such conspectus as this, the student who endeavors to grope his own way through the immense mass is everywhere confronted with the riddle of Abelard's *sic et non*. It scarcely answers, then, to say that the student may pursue such reading of himself, and that he is urged to do so. Some few perhaps will be found endowed with sufficient intellectual ardor to bear them through all manner of discouragement; but they work under a heavy handicap, often without the first idea of how to reach at sources or of what sources they should explore. Here, however, it is question of the average student in whom we must not assume either an unquenchable love of study or a triumphant power of intellect. In the name of human nature what avails it to suggest to such a one that he read this or that work of this or that father, when such father is to him a kind of shadowy mummy, embalmed in ghost-like parchment and archaic type and antique dust, in the darker corner of the institutional library, to which admission is by permit and for a short time, while he himself hangs in anxious expectation of a call next day to discuss, let us suppose the various *modi dicendi per se*.

The changes which seem desirable in the seminary schools are partly of curriculum and partly pedagogical; and as the latter are largely conditioned by the former, it is but fair to observe that, in institutions having a prefecture of studies, the power of adopting other methods, in such fullness as to

give them a fair working test, passes beyond the competency of the professor. In whosesoever hands the matter lies they should see to it that we drill with the weapons of real warfare, and that the resources of our arsenal be not less known to the defence than to the attack.

The present writer does not find himself sufficiently conversant with the materials in which a revisionary board should work to make any suggestion of near utility in arranging courses and selecting texts. In view of the foregoing criticism, however, the reader has a right to expect some essay at reconstruction that should go so far as to commit the critic to something more postive than has yet appeared.

The guiding principle of the work has already been stated. We wish to bring the student to vital knowledge of Scripture and Tradition, not merely to hear of them, but to taste of them, and to drink of them, and to such degree that, having experienced how good they are, he shall not turn away from them to the bitter waters of Mara. We wish to do in our place and degree what the professor of profane literature does in his—to have the student read and handle and understand the masterpieces of which his text-book speaks. No amount of sentence citation can take the place of this; no wealth of Barmecidal encomium will convey the fortitude of the banquet. To imbibe the culture of literature, and to grow in the strength of Christian knowledge we must explore the treasuries where it reposes.

So much being granted as elemental and indubitable, it follows at once, as bearing on the matter in hand, that the department of Apologetics should employ the energy now expended in establishing theses from fragmentary data upon preparing and arranging and lessoning from the more copious data in which these theses establish themselves. To effect this change in detail would call for sane judgment and expert knowledge. At any rate the process would involve the coördinating of the matter now distributed among the departments of Dogma (general and special), Scripture, Church History, and Christian Archeology, in such way that, first, their relations as parts

of one whole and their mutually illustrative values be not obscured; and, next, that the movement in these several schools be *pari passu,* as nearly as the character of each will allow. The school of Scripture should have the Bible for text, the work now done in that department being introduced as the demand arose. Select readings from the Fathers and documents of Councils, adequately edited, and arranged to illustrate the growth of Dogma, should be in the hands of the students of Dogma, with the text of St. Thomas to give the exact content of the definition as it emerges; while the school of History should give itself to the collateral study of the Councils in which the dogmata were decreed. Archeology can easily be made to contribute its light to the others.

The chief labor involved in effecting this change would be the selecting and editing of patristic writings; but, in the light of the Church's positive teaching, and in view of the advantages to accrue, Catholic scholarship should find it a labor of love. We cannot believe that students in actual possession of sources and so lessoned in their use would look to the priesthood as the end of study, or that in the strength of such food their preaching would be void of fruit. A mind so stored will not fail in the just and proportionate presentation of Christian doctrine; an intellect so disciplined will not be slow to adjust itself to new needs; a judgment so broadened, and deepened, and poised, will not be snared in "springes to catch woodcocks." We feel that we guarantee a young man against the lure of ephemeral writing when we have led him to appreciate enduring literature: one cannot but think that the Holy Father might have been spared the anxiety which now hangs upon him, in regard to the tendency of clerical studies in certain quarters, if the glamor of daring theories in the field of doctrine had been dispelled in the seminary by the knowlege of the Church's triumphant refutation of their ancient prototypes.

It should not be necessary, though it may not be superfluous, to point out that the method illustrated by the Angel of the Schools is in no wise questioned here; on the contrary,

issue is taken with the fatal facility with which the importance that he gives to Scripture and Tradition is ignored, as if the one thing requiring illumination from the chair were the day-light of the *corpus articuli.* Our recognition of the incomparable value of St. Thomas, however, need not carry us on to forgetting that an unusual power of dramatization is necessary in the preacher who makes the *Summa* his handbook. Though the same fountain feeds both, there is a clear distinction between the swift, cold movement of scholastic reasoning, concentrated for power, and the slower and more diffused stream of pastoral irrigation. To whatever degree city and country audiences may be respectively sophisticated in their notions of "the concrete norm of right action"—one feels that a trifle might be risked on the odds of Father Walsh's offering—they will be found to have this in common, that they do their thinking rather in the inspirational manner of the homily than in the consecutiveness of the thesis. If the totality of man were comprehended in the definition of the "logarithm" *homo*, the syllogism were the most powerful leverage upon him. But there is enough of the irrational and intuitive about us, gentle and simple, to give our spiritual elevations a less zigzag path.

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A EUCHARISTIC FIND AT ANCIENT GEZER, PALESTINE.

THE advantages which historical and Biblical archeology have derived from the excavations carried on in Palestine by various learned societies during recent years are very considerable. But nowhere has research been more methodical and fruitful than at Tell Djesar, near the modern village of Abou Shousheh. It had long been recognized as the site of ancient Gezer, and the Palestine Exploration Fund judged that the Biblical importance of the place and its position on the confines of the kingdom of Juda and the land of the Philistines gave it a claim to as thorough an exploration as was possible. Results have surpassed all first expectation. Although

unluckily a *wely*,[1] surrounded by a modern cemetery, renders a part of the hill inviolable, the space open to research was still considerable. For the last five years digging has been going on under the expert direction of Mr. R. A. Stewart Macalister, who is at once an engineer, an artist, and a distinguished archeologist. It is not only the Maccabean city, and that contemporaneous with the great works of Solomon, which successful excavations have brought to light, it is likewise the old capital of the old Canaanite kinglets, vassals, frequently insubordinate, of the great Pharaohs of the eighteenth dynasty. If there are relatively few epigraphical documents,[2] there are nevertheless innumerable other monuments of every kind. It is a varied harvest which permits one to penetrate into the details of ancient life at Gezer, from the earliest beginnings, anterior by many centuries to the first invasion of the Semites, down into Christian times. Biblical scholars, historians or mere archeologists have studied with the keenest interest, in the periodical reports of Mr. Macalister, the most salient discoveries thus far made public: a Canaanite high-place with a line of massebôth, other places of worship neolithic, Semitic, Israelitish, idols of various kinds, building processes, the physiognomy of the city through the successive stages of its very long history.

Attention has been given chiefly, however, to the monuments which throw light on ancient thought in the moral and religious order. From this point of view traces of sacrifices—in which the lugubrious evidence of human sacrifices has too often forced itself upon the explorer—especially in the pre-Israelitish ages—and the many objects found in the tombs were naturally of the greatest interest. The vestiges of these sacrifices have been for the most part met with in the high-place, though some were found in private dwellings, under the cornerstone or threshold. As to tombs, Mr. Macalister

[1] Little domed construction over a venerated grave.

[2] Some have been met with, however. Among these we may mention two contracts, in cuneiform writing, contemporaneous with the Israelitish monarchy, a number of seals or stamps with inscriptions in Old Hebrew, inscribed weights, etc.

has opened a great series in the rocky sides of the Tell. Nature had prepared in the friable stone which forms the nucleus of the hill, numberless caves, such as they were, utilized at first by some of the earliest people of Gezer, and easily enlarged, transformed, and regularized by the inhabitants of later centuries, better provided with tools and more advanced in culture. The sepulchral monument itself, however, never assumed a very artistic character at Gezer. From the hypogea in which the troglodytic tribes of the region burned their dead, down to the modern Arab tombs, passing through the flourishing Israelitish, Hellenist, Roman, and Byzantine epochs, we would hardly find a tomb which has anything like a monumental character. In each of the cemeteries of Gezer there is undoubtedly one detail or another, in the disposition or structure of the tombs, of interest to specialists: they contain nothing however that can be compared even with the sepulchres in the vicinity of Jerusalem; still less is anything to be found in them which recalls, even remotely, the luxurious splendor of the Nabatean tombs of Petra or of Hegra, in Arabia, or especially the monumental hypogea of the Nile valley. But in those modest tombs the most curious discoveries have been made, infinitely precious and suggestive as regards ancient beliefs. The way in which the dead were laid out on beds of little stones, or squatted on a bench of rock, or bent—sometimes cut into pieces—in large vessels, most often contracted into the position of the child in the maternal womb; the pieces of sepulchral furniture; but, above all, the very carefully prepared supplies of food and drink, real at first, then figurative and finally symbolical—all this discloses to the attentive observer a deep-rooted belief in the survival of some human principle, something likewise of their ideas regarding the condition of this surviving element. It is all interesting evidence of the phases through which those ideas passed before the day when the divine word of our Lord was to bring into full light the consoling doctrine of immortality.

Whatever be the interest of the many discoveries to which brief allusion has been made, it can hardly be said to equal the

interest of a quite recent discovery, and one of infinitely humble appearance. So humble, indeed, that the learned explorer of Gezer does not seem to have himself attached any special importance to it. Pursuing, along with other researches, the exploration of the old necropolis, Mr. Macalister came upon a new Byzantine tomb. Among the vases of different kinds, the ornaments, trinkets, crosses, and lamps, usually enclosed in the tombs of the period, he found the object which we reproduce here (Fig. 1) after a very faithful drawing.[3] It

FIG. 1.

is a small and rather thin disc of pottery, measuring three and three-quarter inches in diameter. One side is entirely smooth. On the other side one observes some very simple ornaments modeled in relief—a conventional palm branch and concentric circles. The inner circle marks in the centre of the disc a little cavity, not unlike the lunula of our ostensorium.

[3] P. E. Fund's Quarterly Statement, October, 1907. Fig. 3, and the short description, p. 257 f.

This resemblance is rendered more striking by the fact that the cavity is covered by a slightly convex glass, held in place by a sort of mastic cement. Mr. Macalister has been unwilling so far to try to raise this glass. During the centuries it has lain in the dampness of the tomb, it has become encrusted with a coating which renders it nearly opaque, so that it is difficult to see what has been so carefully inserted within this glass. The learned director of the excavations correctly surmised that it must contain some religious object, and without venturing a more precise determination he wrote in the summary note devoted to this object in his most recent report: "it may be a reliquary." [4] In order to avoid coming back on our brief description we may call attention here to the little hole very clearly marked on the disc, in the stem of the conventional branch (see Fig. 1). The hole was evidently meant for the purpose of suspending the disc.

The simple examination of the drawing published by the Quarterly Statement will convince one who has given any attention to Christian archeology that Mr. Macalister's reliquary hypothesis, although correct as far as it goes, can nevertheless be stated in a more definite way. The object enclosed in this supposed reliquary is nothing else than the Blessed Eucharist. I may add that a direct examination of the object, which I owe to the courtesy of Mr. Macalister, has left me in no doubt on the subject. Notwithstanding the opaqueness of the glass, and through its reflections, one perceives clearly enough a little whitish substance which covers nearly the whole extent of the cavity, but which is more visible in the centre. It has almost exactly the appearance of a modern host, somewhat decomposed by dampness, placed under a glass of the same form. Hence the most adequate explanation of this happy discovery is found in the supposition that we have here the evidence of Eucharistic reservation.

Ancient Christian archeologists, frightened by the idea that the Eucharist should ever have been placed near the dead, be-

[4] Quart. Stat., l. laud., p. 258.

cause they considered such a usage a sort of profanation of the sacramental species, were little inclined to admit the existence of real eucharistic pyxes in tombs. There were, it is true, conciliar decisions which strictly forbade placing the Eucharist in the mouth of the corpse before burial,[5] and such a practice was unquestionably more disrespectful to the sacred species than to enclose them in a separate case among the sepulchral furniture. There existed the danger that it might be thought that this sort of symbolical Communion given to the deceased sprang from the old pagan rite of providing the dead person against the torments of hunger, or of placing at his disposal the offering necessary to secure him a favorable reception at the entrance of the kingdom of the dead.[6] Consequently the temptation has arisen to believe that the practice in question could never have risen from a truly Christian sentiment; also the idea that the reprobation of the councils was directed both against the material fact, which was considered a profanation of the Sacrament, and against the sentiment, too material and too much imbued with paganism, which begot the usage in question. Possibly there was at first in the custom of giving Communion to the dead some traces of a still imperfect belief. However, a careful examination of the old Christian practices shows that they generally proceeded from a more enlightened faith and a higher and more becoming feeling. While the first Fathers and Doctors of the Church—under the influence of the word of the Saviour: "He who eats My Flesh and drinks My Blood has everlasting life, and I will raise him up in the last day"[7]—dwelt on the intimate and as it were essential relation between the Eucharist and eternal life, the first Christian artists multiplied eucharistic representations in

[5] References will be found in a note of *P. G.* of Migne, t. XXIX, col. CCCII, n. 34, and in the art. on "Communion Eucharistique" (H. Moureau) in the *Diction. de Théol. Cath.*, fasc. XIX, col. 494 f.

[6] This is not the place to recall the custom, which was so common, of furnishing the dead with provisions, and every one remembers the Greek custom of putting a small coin between the lips of the corpse for Charon, the gloomy boatman of the Styx.

[7] St. John 6: 55; cf. 48-52, 59.

their decorations of the Catacombs. The rôle of these eucharistic scenes, thus brought into relation with the tomb of the faithful, has been so well brought out in works of recent date —particularly those of Mgr. Wilpert [8]—that it is unnecessary to speak at more length on this subject. Between painting on the sides of a tomb the more or less symbolized image of the Eucharist and placing the Eucharist itself in the tomb, the distance is assuredly too great to allow one to conclude from the existence of the former practice to that of the latter. Other texts and other archeological discoveries will establish the passage from one to the other. Here for instance is a text of Tertullian witnessing with all clearness to the custom of Christians of his time of keeping the Blessed Eucharist in their homes, since it exhorts one who does not deem himself duly disposed to partake of Communion during the liturgical services, to receive nevertheless and to reserve the Body of Christ: "Accepto corpore Domini et reservato, utrumque salvum est, et participatio sacrificii et executio officii." [9] It appears that special cases came to be gradually made for this reservation in the shape of little pyxes that were more or less ornamented. I am not aware, it is true, that any of these have come down to us of a date earlier than the fourth century; but a text of St. Cyprian suffices to prove that there existed like cases, apparently called *arca*. He speaks of a woman who wished—not being worthily disposed—to open her *arca*, and who was miraculously deterred from doing so: "Et cum quaedam arcam suam, in qua Domini sanctum fuit, manibus indignis tentasset aperire, igne inde surgente deterrita est ne

[8] *Le pitture delle Catacombe romane*, 2 vols. (one of them a volume containing 267 plates), Rome, 1903; also an important previous memoir: *Fractio Panis, la plus ancienne représentation du sacrifice eucharistique à la "Cappella Greca;"* Paris, 1896. One may also read with as much interest as profit the fine chapter which Mr. M. C. Kaufmann has devoted to "representations of the heavenly banquet" in his work *Die Sepulcralen Jenseitsdenkmäler der antike und des Urchristentums*, p. 194 ff. This remarkable volume opened in 1900 the series of *Forschungen zur Monumentalen Theologie*.

[9] Tertullian, De Oratione, Ch. XIV, ap. Migne, *P. L.*

auderet." [10] And since the faithful were allowed to keep the Holy Eucharist in their homes, it is not easy to see *a priori* why the idea of taking it with one to the tomb should not have occurred. Thus at least St. Basil would have acted, according to an old biographer, sometimes thought to have been St. Amphilocus. The day he consecrated for the first time he placed in reserve a fragment of the Host, that it might be put with him in the tomb.[11] The biographer who relates this detail appears neither to be astonished at it, nor to think it abnormal. Hence it may be inferred that St. Basil would only be following a more or less established custom of taking the Eucharist with one in order to triumph more surely over death. From this practice it was easy to fall into the abuse which called forth the anathema of the councils, for placing the Host on the lips of the dead, as if to be more assured, by this immediate contact of the Blessed Sacrament, of Divine assistance at the expected resurrection. It may be even that a too literal construction of some word of a holy Doctor gave rise to this usage. When Clement of Alexandria, for instance, speaks of the faithful who, "having taken the viaticum of eternal life, rise up straight to heaven," [12] some minds more enthusiastic than enlightened were apt to misunderstand that the sacred Viaticum could have of itself all the alleged efficacy and that to provide the deceased with the sacramental species was in a way to introduce him directly into the life of the blessed. Have we not seen at other times other Christians persuade themselves that Baptism, for instance, might have the same power for the dead as for the living?

What literary sources have often been unable to prove has become at times evident, however, through fortunate archeo-

[10] St. Cyprian, *De Lapsis*, ap. Migne, *P. L.*, IV, col. 486.

[11] It is sufficiently established to-day that this document is not authentic, and was written long after St. Amphilocus's time. It is given in Migne, *P. G.*, t. XXIX, at the head of the works of St. Basil, according to a translation of P. Combefis. The passages to which allusion has been made are col. CCCII and CCCXV. They at least possess the value of ancient attestations for the usage in question.

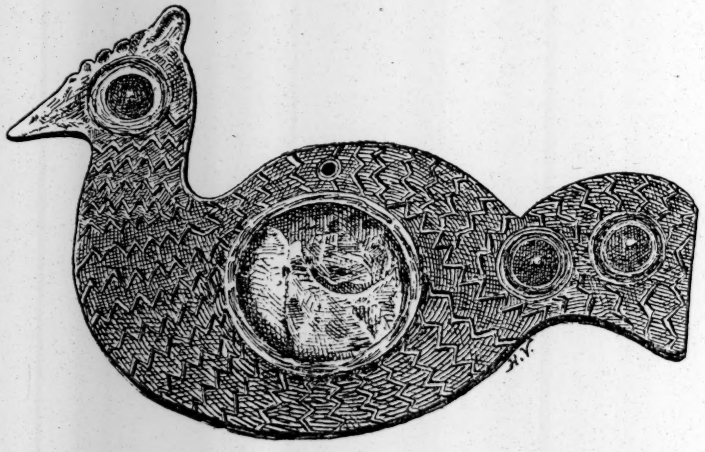
[12] Clem. Alex., *Stromata*, I, 1, ap. Migne, *P. G.*, VIII, col. 691.

logical discoveries. For the find which was recently made at Gezer is not an isolated one. It brings, however, very welcome confirmation to others by which in turn its own meaning is more clearly brought out. Not to go outside the Palestinian domain, which is more specially ours, we will call attention to only one other discovery, of the same nature, in a Byzantine tomb at Oumm Toubâ, a little village near Bethlehem. This discovery—the honor of which belongs to the Rev. Father L. Cré of the White Fathers of Cardinal Lavigerie, director in the Greek Melchite Seminary of St. Ann in Jerusalem—goes back to 1893. By the happiest coincidence it occurred at the very time when preparation was being made here for the great Eucharistic Congress presided over by the legate of the Holy See in the course of his mission to the separated Churches of the East.[13] This circumstance is worthy of mention not only because it seemed providential, but also in order to recall at the same time that the altogether fortuitous coincidence leaves no room for the least suspicion of the authenticity of the object so opportunely brought to light. It is indeed sufficient to dispel the least suspicion of the kind, to point out that the existence of such objects was not even dreamt of at the time. Moreover, Father Cré, in acquiring at the place of the excavation—for a mere trifle—an object which the native diggers, who had just opened the tomb, regarded as of little worth, had no idea then of the altogether remarkable value of his purchase. He bought it along with a lot of Christian lamps, Byzantine coins and vases of rainbow-hued glass, which make up the usual furniture of the tombs of the period, furniture which is eagerly sought by the poor Palestinian fellahin, who sell it to tourists or to the curio-collectors of the country. The eucharistic pyx in question had, if not a more artistic, at least a more symbolic form. It was a thin tablet (Fig. 2) of earthenware like the disc of Gezer, smooth on one side and somewhat decorated on the other, with a central cavity covered with glass and a little hole for suspension on top. The tablet

[13] The Rev. Father Cré has related in detail the circumstances of his discovery in a very erudite study in the *Revue Biblique*, 1894, pp. 277-291.

was modeled to resemble a bird. At first sight, Father Cré, having in mind the part played by the symbolical dove in the primitive liturgy, had thought that the object represented a dove. Closer examination showed him that in reality it is a peacock. It will be well to invite the attention of the reader for an instant to the long silhouette of the bird, the large eye and the delicate aigrette of the head, and, above all, to the tail which spreads out and which is ornamented with two discs very like that for the eye. From this it will be seen that the

FIG. 2.



artist intended to represent a peacock, and that he has indeed rendered it with all the exactness allowed by the material on which he worked and the end he had in view. And the symbolic significance of the object is increased, if we remember what idea was expressed by the image of the peacock in the iconographic cycle of the first centuries. Very often sculptured on the sides of baptisteries or of ancient sarcophagi, it sympolized the supernatural birth of man, or more exactly his birth into immortality.[14] In itself then, and independently

[14] The documents, carefully grouped, may be found, for instance, in Wilpert's *Le pitture* (testo), p. 23, etc., and in Kaufmann, *Die sepulcralen Jenseitsdenkmäler*, p. 190 f., cf. p. 111 and 166. All encyclopedias and manuals of Christian archeology also furnish documents on the subject.

of any ulterior adaptation, this humble peacock in earthenware, hung up in the Christian tomb of Oumm Toubâ was a happy symbol of resurrection. But how much more expressive was the purpose it served!

The glass which covered the central cavity of the body of the bird had been broken, perhaps very long ago, in the tomb. Two-thirds of it, however, still adhered to the sides, covering a tiny whitish substance, hardly a few millimeters thick. The opening allowed one to see in the unprotected part of the glass a residue discolored by light and dampness, but of the same nature as the parts still covered by the glass. There could be no doubt that it was eucharistic bread, alike in every respect to that of our contemporary Latin hosts, only a little thicker.[15] The most summary chemical analysis would give to this certitude altogether decisive evidence. But such analysis has been thought superfluous and the sense of religious respect for this august relic has caused its integrity to be maintained. The simple juxtaposition of the two figures makes plain the identity of purpose of the two objects, an identity which is beyond doubt when one has had both under his eyes. The hypothetical "reliquary" of Mr. Macalister takes on consequently an altogether definite meaning, and a documentary value which no one doubtless can fail to see. The most biased critic will be all the less inclined to reject this new testimony of what is for us an unusual religious practice, that the authenticity of the discovery is absolutely certain. Mr. Macalister's well-known honesty will suffice to warrant it, apart from the fact that this fortunate and learned explorer had no adequate notion of what this humble monument was in reality.

These two discoveries in tombs of the same period, but at very distant points in Palestine, place beyond doubt the ancient Christian custom of enclosing the sacred Eucharistic Body of the Saviour in the sepulchres of the faithful. Nothing marked either the tomb of Oumm Toubâ or that of Gezer

[15] As it is still made by the Armenians and the Maronites, who consecrate unleavened bread as we do.

as privileged, or honored by any particular veneration or consideration. There was in both the disposition which was usual at the time, the same simple and poor funeral furniture. In both cases the very poverty of the eucharistic case is a further indication that we are in the presence of very ordinary tombs; at most, the Eucharistic Presence might suggest that these are tombs of priests,[16] and not of any sepulchral sanctuary or mortuary chapel.

Accustomed as we are to the much more reverential and ceremonious forms of Western liturgies, it is not without some astonishment that we see the faithful of the primitive Church acting so freely with the august Sacrament of the Eucharist. Let us, however, refrain from the dangerous pharisaism which might lead us to misunderstand the deep and noble feeling whence proceeded the practice we have just mentioned. Far from appearing disrespectful, it seems to me, after careful consideration, to give expression to a simple and ardent faith as well as the most touching devotion toward the most holy Sacrament. In the terrible and almost constant struggle of the first Christian ages, the faithful had not, like the most humble community of our days, the advantage of a sufficiently assured and frequent religious service, in churches whose free use was secured to them. Usually living among pagans, and not under favorable circumstances, and having no regular liturgical services, it is easy to understand that they should have been granted the privilege of reserving in their homes the Blessed Eucharist, the treasure of their faith, source of their courage and divine nutriment of their most sublime hope. And after their daily life had been thus comforted and wholly animated by the Eucharistic Presence, was it not most natural that they should want to have in the tomb the privilege of the same Divine Presence? Armed with this certain pledge of immortality, the Christian had nothing to fear from death. Even his body, instead of entering forever into the dread night and the in-

[16] In his excellent article, "Communion Eucharistique," in the *Diction. de Theol. Cath.*, M. H. Moureau recalls (col. 495) the custom of placing the Eucharist on the breast of dead bishops.

evitable dissolution of the grave, would be kept by this Divine Presence unto the great day of eternal life. It was undoubtedly a profanation of the Sacred Species to expose them on the lips of the dead to contact with the corruption which must necessarily take place; and against that abuse the discipline of the Church could not fail to be severe. But with the eucharistic pyx it was very different. The humble case was prepared for this very purpose. The Blessed Sacrament was placed in it with dignity and respect. Carefully guarded from any profane touch, it was suspended in a tomb regarded as inviolable to the end of time. We know indeed to what extent the inviolability of the tomb preoccupied the ancients, who spared no precautions, no adjurations, no threats in order to safeguard it. Under such circumstances it did not seem to them, and it was not in reality, less respectful to enclose the Blessed Sacrament in the sacred tomb than it is for us to keep It behind the locked door of so many poor and lonely tabernacles, in churches nearly always empty. In this light, the ancient custom becomes for our piety—in which the exterior ceremony often conceals too much indifferent coldness—an affecting lesson. It shows us the Eucharist no longer as an accidental element in the life of the Christians, an element he may make use of from time to time when he likes, but as the real and fertile principle of all life, of all energy, of all virtue, the very principle of the only true life, that which death inaugurates for eternity. It belongs to theologians to develop these considerations, our present object being merely to call the attention to the archeological monument of the past which suggests them.

The interest of the eucharistic discovery at Gezer does not, indeed, stop here. The matter of the Sacrament was undoubtedly—in this case as in that of Oumm Toubâ—a thin white host of unleavened bread. On this account our two little pyxes take on the value of very notable documents in a question on which liturgists and the historians of theology have worked laboriously with contradictory texts, the use of un-

leavened bread in the ancient Church.[17] We know that to-day the Greek Church makes of the consecration of unleavened bread a very important point of her liturgy and of her theology. Other Oriental Churches, the Maronites, for instance, and the Armenians, use unleavened bread, like the Latin Church, but it is not very easy to demonstrate that the custom is with them very ancient or traditional. Before the agreement arrived at in the council of Florence, that every one should adhere to the usage traditional in his Church,[18] it seems that the controversy was a rather serious one between the Orientals—the Greeks especially—and Occidentals, at least from the eleventh century, for the question seems not to have arisen until that time. How the Greeks had been able at that date to come to such a positive conviction concerning the antiquity in their Church of the use of leavened bread, it is not necessary to examine in this place.

But our two discoveries are an attestation, material, I believe, and incontestable, that about the fifth century the Byzantine Church in the various parts of Palestine could indifferently make use of unleavened or leavened bread for the Eucharist. That we must indeed assign those two pyxes to the local Greek liturgy and not to any special Church, for instance Syrian or Armenian, is apparently placed beyond all doubt by the examination of the other parts of the furniture of these tombs, particularly the lamps—some of which bear the usual epigraph Φῶς Χριστοῦ φαίνει πᾶσιν, or Λυχνάρια καλά. Besides, the general date of these hypogea—fourth or fifth century—in secondary localities of Palestine makes it already less likely *a priori* that they belonged to Oriental communities other than the Greek Church. At least some sign would be necessary

[17] The question has been excellently summed up in an able article by Dom Cabrol, on "Azymes" in the *Dictionnaire d'archêologie Chrétienne*, I, col. 3254 ff.; also in that by Dom Parisot on "Azyme" in the *Dictionnaire de théologie catholique*, I, col. 2653 ff.

[18] Cf. the passage of the bull *Laetentur coeli* of Pope Eugenius IV; *Enchiridion* of Denziger, for instance (p. 159, n. 587 of the ninth edition).

in order to prefer such an assignation, and such a sign is absolutely lacking in the case of the two discoveries in question.

From yet another point of view, though of a more private nature, the discovery at Gezer and that at Oumm Toubâ arrest our attention. The one and the other of these eucharistic cases are of so poor and simple a character as to seem strange to contemporary piety. However, if material conditions and totally different circumstances have rendered necessary and recommend as infinitely wise the universal use in the Church of richer cases for the Eucharist, it would be wrong to take offence at the ancient usage. It would seem to indicate that our veneration is more impressed by the lustre of the gold or silver than by the Divine Presence of our Lord veiled under the appearance—how frail and lowly!—of a tiny piece of bread. But can anything be imagined more touching than the ancient simplicity? If it is the infinite and all-powerful God who is in the Eucharist, it is also the God made man in poverty and absolute destitution, the God of the Crib of Bethlehem. He has allowed Himself to be enclosed in the poorest cases to be the companion, the consolation, the support of the life of His faithful; He now consents to be closed up in the most fragile object to accompany the Christian to the tomb in order to bring into its darkness the sweetness of a ray of light and the certain pledge of a consoling hope. And it is under this last aspect that the happy discovery of Mr. Macalister cannot fail to be taken into account, even by those who do not share our Faith. If the meanest statuette, the least important religious emblem retain the attention of the archeologist and of the historian, howsoever independent of any belief, on account of the belief they manifest, the funeral case must assume even in their eyes, and despite its insignificant appearance, a far more definite and precious meaning. But no words can express the deep impression caused by this object, lowly as it is, on the Catholic observer; at least I would be unable to describe my own feelings in its presence amid the immense trenches opened on the knoll of Gezer by the tireless and well-directed activity of Mr. Macalister. This gigantic labor has given us

results of the highest interest—the exact knowledge, as we said in the beginning, of funeral ways and customs from earliest historical times. Careful observation has established the fact that the primitive populations burned their dead in caverns which constituted real crematory ovens. Later the immigrant Semites substitute inhumation for cremation and fill the sepulchre with provisions of food and furniture; still the tomb seems to remain for them a place of the utmost darkness, whence the dead will not return. With the Israelites there is introduced a symbolism, perhaps simply economical, but touching withal, into the practices which give concrete form to the idea of immortality. But down to the last days of Judaism in the most recent Maccabean tombs, the slow evolution of religious progress goes on without any salient stages, and there is no appearance of the clear hope that death shall ever be overcome and that it shall be the portal introducing man into the true life which shall never end. But now a radical transformation has taken place. Around the corpse nothing but symbolical objects and religious emblems are now placed: lamps especially are in great number. And instead of the former provision of food and drink—vain phantoms or ineffective realities which consoled the survivors but gave expression to no very serious hope—here is, hung above the corpse momentarily asleep in death, the Eucharist, treasure of divine hope and earnest of the future resurrection of the body. God has passed through the earth. At the voice of Jesus a new era all flooded with heavenly light and with truth has begun for the world.

Such is the mute but eloquent story that is told by the humble eucharistic case found in the Christian tomb at Gezer.

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CLANDESTINITY—RETROSPECTIVE AND PROSPECTIVE.

THE vital principle of the Church of Christ manifests its existence in a certain consistent development of her doctrine, her discipline, and her worship. The legislation of the Church concerning clandestine or secret marriages is an instance of this development in discipline. While the Decree *Tametsi* was issued without stating by what historical process the Tridentine Fathers had arrived at the important legislation enacted by the Council, it summarized the historical attitude of the Church toward clandestine marriages.

The timeliness of the questions regarding matrimonial clandestinity suggests inquiry into the historical accuracy of what the Tridentine Fathers had in mind when they said that "the Church of God, for weighty reasons, always abhorred and prohibited them" (clandestine marriages).[1]

The first noteworthy writer to caution Christians against marriages of this kind was St. Ignatius. He claims that men and women should not embrace matrimony without the bishop's advice in order that their marriage may be in the Lord.[2] The language of Tertullian is even more forcible. He goes so far as to declare that such marriages as are celebrated without ecclesiastical intervention are liable to be branded as adulterous unions.[3] Nor is this all. For, while censuring the prevarication and unfaithfulness of such advisers as persuade Christians to marry pagans, he intimates that parties to such marriages neglected to consult the ministers of the Church, who would certainly have dissuaded them from entering wedlock under such circumstances. Finally, in another passage of the same treatise[4] Tertullian tells how he admires the happiness of marriages consolidated by the Church, confirmed by an oblation, sealed with benediction, and therefore extolled by the angels and ratified by the Father in heaven.[5]

[1] Sess. XXIV, Cap. I, De Reformatione Matrimonii.

[2] Epistle to Polycarp, cap. V.

[3] De Pudicitia, Cap. IV.

[4] Ad uxorem, Lib. II, Cap. II.

[5] Ad uxorem, Lib. II, Cap. IX.

Not long after, the Council of Laodicea, in shaping regulations concerning the legitimacy of second nuptials, indirectly discountenanced clandestine marriages.[6] Toward the end of the fourth century Pope Siricius designates the nuptial blessing as *velatio conjugalis.*[7] One of his contemporaries, St. Ambrose, urges that marriage ought to be sanctified by the sacerdotal pall and the priestly blessing.[8] Furthermore, St. Ambrose commends the custom of celebrating espousals and nuptials in the presence of several witnesses and thus harmonizes his suggestions with the spirit of the civil law requiring "frequentia et fides amicorum" for the nuptial ceremony.[9] St. John Chrysostom consigns clandestine marriages to a conspicuous place amid the fads of philosophical sectaries.[10] Finally in giving directions to the Bishop of Rouen, Pope Innocent I recalls how God blessed the world's first marriage, and concludes that the church should do the like as often as any of her children enter wedlock.[11]

The sixth century finds Justinian bending his influence to shape legislative measures so as to exact the public celebration of marriage according to a prescribed form.[12] Toward the end of this century the thirteenth canon of the Ancient Statutes of the Church, which, together with many others, is improperly ascribed to the so-called Fourth Council of Carthage, obliges parents or their representatives to present marriageable parties in church to a priest who in turn is directed to bless the marriage.[13] In the year 755 the French Episcopate, assembled in the Council of Vereuil to consider ways and means for the restoration of ecclesiastical discipline, ruled that marriages of all Catholics,

[6] Hefele, *History of the Councils*, Vol. II, p. 299.

[7] Ep. ad Himera, Cap. IV.

[8] Ep. XIX, Cap. 7.

[9] Bingham, *Antiquities of the Christian Church*, Vol. VII, p. 323.

[10] Homil. I in Matt., Cap. IV.

[11] Ep. 6 ap. Migne, *P. L.*, XX, 475.

[12] Novellae, 22, 74, 117.

[13] Hefele, *op. cit.*, Vol. II, p. 406.

whether nobles or plebeians, should be celebrated publicly.[14] The Capitularies of Charlemagne enjoin bishops and priests to ascertain whether contracting parties are free to wed, and, if so, the blessing of the Church should seal their union.[15] The more securely to lessen the possibility of illegitimate marriages, the Council of Friuli, convened toward the close of the eighth century, decreed that no one could lawfully enter wedlock furtively.[16] At the dawn of the ninth century, the Council of Trosleium, after designating various formalities pertaining to espousals and dowry, strictly forbids Catholics to enter marriage secretly.[17] Shortly after the middle of this century Pope Nicolas I, replying to some queries proposed by Bulgarians, gives a splendid synopsis of the marriage rite in the Latin Church. The acts which he specifies concern the preliminaries as well as the concomitants of marriage. Under the former heading he classifies the manifestation of consent to the contemplated marriage on the part of the couple and their parents, the delivery of the ring by the groom to his future bride and the documentary transmission of the dowry in the presence of witnesses. Under the latter heading, he mentions the celebration of Mass whereat the newly-wedded assist and receive Holy Communion; the nuptial blessing and the coronation. It may not be amiss to note here that, once[18] the Eucharistic is substituted for the pagan sacrifice, this ritual is substantially the same as the ancient Roman marriage rite. This instance of adopting pagan customs is by no means isolated. In assimilating such customs, the Church, essentially conservative, merely modified what she found to be at variance with the exigencies of divine faith and teaching.

That succeeding generations were strictly forbidden to enter wedlock furtively can be gleaned from the Pseudo-Isi-

[14] Mansi, *Collectio Conciliorum*, Canon XV; Hefele, *op. cit.*, III, p. 587.

[15] Capit. XXXV, apud Pertz, *Monumenta Germaniae Historica*, Vol. I, p. 95.

[16] Mansi, *op. cit.*, Vol. XIII, p. 848.

[17] Mansi, *op. cit.*, Vol. XVIII, p. 287.

[18] Duchesne, *Christian Worship*, p. 429.

dorian Decretals, the Decretals of Burchard and Gratian. It must be remarked in passing that Gratian relies on many fictitious canons to establish the prohibition of clandestine marriages. Nevertheless, he gives us a clear insight into the practice of his age, which considered clandestine marriages as prohibited but not invalid. The Council of Rouen circumscribed the celebration of marriage with requirements that savor somewhat of rigorism. The fourteenth canon of this Council obliges marriageable parties to enter wedlock publicly as well as fasting and to obtain a blessing on their nuptials from a priest who has not broken his fast.[19] Without entering into any discussion concerning the wisdom of this decree in its entirety, suffice it to say that it involves a condemnation of secret marriages.

Fully in accord with those who had hitherto labored to eliminate secret marriages, Alexander III obliged marriageable parties to exchange their promise of marriage publicly in the presence of witnesses. Moreover, while he maintained that clandestine marriages were not invalid, he ordered that parties contracting marriages of this kind should be punished severely, and he suspended from priestly functions for three years such priests as presumed to assist at those marriages. Two English Councils, held in 1175 and 1200 respectively, prescribe the public celebration of marriage and specify the punishment for transgressions of the law.[20]

The more effectually to terminate the abuses attending these marriages, Innocent III, in the Fourth Lateran Council, absolutely interdicted such marriages and strictly enjoined the publication of the banns.[21] Hefele's *History of the Councils*[22] contains several passages embodying data sufficient to show that the Lateran legislation was disregarded in many localities. This is precisely why various provincial councils and diocesan synods adopted statutes exacting the observance

[19] Mansi, *op. cit.*, Vol. XX, p. 38.

[20] Councils of London, apud Mansi, Vol. XX, p. 719; Vol. XXII, p. 151.

[21] Mansi, *op. cit.*, Vol. XXII, p. 1038.

[22] *Concilien Geschichte*, Vol. V, pp. 948, 1012, 1014, 1028.

of a prescribed form for celebrating marriage contracts and obliging the contracting parties to enter wedlock in the presence of the parish priest and a specified number of witnesses.

The introduction of such regulations naturally paved the way for the action of the Tridentine Fathers in shaping and promulgating the *Tametsi* whereby " those who otherwise than in the presence of the parish priest himself, or of another priest acting with the authorization of the parish priest or the Ordinary, and in the presence of two or three witnesses, should attempt to contract matrimony, the Holy Synod renders altogether incapable of contracting marriage thus and decrees that contracts of this kind are null and void." [23]

Canonists of modern times have, without any attempt to discredit the wisdom of the Tridentine legislation, conjectured that the singular method of promulgation which characterized the *Tametsi* may have somewhat contributed to narrow its sphere of fruitfulness. Owing to the various interpretations concerning not only the binding force and extent, but also the meaning of the decree and its application, several bishops at the Vatican Council felt prompted to suggest that the time was ripe for modifying, if not for abrogating, the *Tametsi*.[24] No action in this matter was taken, however, at the Vatican Council, and the law remained as before. Nevertheless it may be assumed that the arguments urged at the Vatican Council in behalf of a change that would render the law more uniform in its interpretation and application, have had their influence in bringing about the important legislation recently issued by the Holy See in the Decree of 2 August, 1907. The experience of more than three hundred years has demonstrated the wisdom and expediency of amending the *Tametsi* in such a way as to effect the salutary purpose of the original enactment. Instead, therefore, of abandoning the footsteps traced by the Tridentine Fathers, Pius X enters the beaten path only to add greater security where security already exists, and to seek security where experience bespeaks security. Simplicity and di-

[23] Decreta Concilii Tridentini, Sess. XXIV, Cap. I, De Ref. Matr.

[24] Martin, *Collectio Docum. Conc. Vaticani*, p. 163.

rectness spell the sesame opening the way for the realization of this double project. Is it any exaggeration to affirm that the practical worth of the *Ne temere* is quite plainly unfolded in actually rendering its sphere of efficacy commensurate with the domain of Catholicism itself? Though universal in geographical extension, the law is preëminently personal in the realization of its design, because it directly affects those thereunto subjected wherever they may find themselves, and indirectly the territory wherein they may happen to be situated.

In virtue of this decree the right to bless nuptials will become more extensive. Henceforth any individual charged with the care of souls, whether bishop, pastor, rector, vicar, or missionary, may validly assist at all marriages contracted within the confines of his jurisdiction. To forestall misunderstanding several of our bishops have already issued instructions authorizing assistant pastors or curates to bless marriages celebrated within the limits of the parish to which they have been assigned as assistants. Those vested with the right to bless nuptials may name a substitute to act in their stead. Under ordinary circumstances the decree designates the bride's pastor as the proper individual to exercise this right. A domicile in a given parish or thirty days' actual residence therein subjects the bride to the pastor of that parish so far as this particular point is concerned.

In like manner the *Ne temere* includes special regulations concerning such as are thereunto subjected. Theoretically, all baptized individuals are liable to the obligation of ecclesiastical laws. Practically, however, this law exempts such as are not Catholics and such as have never been Catholics. Catholics wishing to contract marriage validly with non-Catholics must, in addition to securing a dispensation from the impediment of mixed religion or disparity in worship, enter wedlock in presence of a duly authorized priest. Henceforth Catholics giving expression of their matrimonial consent in the presence of preachers or magistrates thereby render this consent inefficacious, so much so that such marriages are worthless in the eyes of the Church. The same is to be said when one

of the contracting parties is Catholic and the other non-Catholic, except in those cases in which the Holy See makes provision to the contrary.

No doubt the consistent carrying-out of the new laws will entail here and there some difficulties, yet they are hardly of a nature to advise an application for any serious modification or exemption. Gradually the conditions will adjust themselves, and we shall be all the more benefited by the combined effort to maintain uniformity in observing the new laws. For it is hardly possible that strict adherence to the laws will fail ultimately to lessen the number of hasty, rash, senseless, and sacrilegious matrimonial ventures, whilst it is sure to beget increased respect and reverence for the sacredness of Christian marriage. Unity of action in maintaining the exigencies of the *Ne temere* will prompt non-Catholics seeking Catholics in marriage to investigate the claims of the Church and frequently to submit themselves to her authority on the threshold of matrimony. The increase of such marriages must necessarily contribute much to widen the influence of the Church in the social and domestic and, eventually, also in the broader sphere of public life, which the increase of mixed marriages of recent years has done no little to mar. It is in this light that we must regard the action of those Ordinaries who, like the Archbishop of Montreal, have anticipated some phases of the *Ne temere* by the declared determination not to grant dispensations to Catholics to wed non-Catholics.

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DE RANCÉ AND THE TRAPPIST REFORM.

(*Concluded.*)

IV.

THE sequel to the sketch of the life of De Rancé and of the history of La Trappe which I have drawn for the readers of the ECCLESIASTICAL REVIEW, is such as might be appended to that of every religious foundation in France in the closing years of the eighteenth century. At the great Revolu-

tion the brotherhood was dispersed and the monastery destroyed. Hunted from monastery to monastery, and from country to country by the sanguinary hordes of revolutionary soldiery, a small band of monks, each with his habit and a little bread in a bag slung over his shoulder, led for a time a somewhat nomadic life. At Paris, the descendants of St. Bruno, themselves about to disperse, gave them temporary shelter; then the Lazarists at Saint-Cyr extended their hospitality to them. Obliged to fly into the country, the colony continued its route, cheered now and then by the sight of a church, not yet demolished, and blessing the house of God by the recitation of psalms, until, within a league of the old ruined abbey of Val-Sainte, they received the curé of Cerniat, who came to meet them, with a cross formed of the branch of a tree. From Val-Sainte they were again compelled to take flight to Butschirad, Augsburg, Munch, and, finally, to Lithuania: while small communities, which have since increased and multiplied, distributed themselves over England, Italy, Spain, and other countries. It was not without reason that Lacordaire said that the monks and the oaks were immortal. The good seed, scattered broadcast by the revolutionary tempest, has germinated and fructified in both hemispheres; and, to-day, the Trappists are to be found all over the world.

Authorities do not agree as to the number of monks who were in the abbey of La Trappe when the monastery was suppressed. Dubois,[1] quoting a manuscript belonging to Sept Fons, enumerates seventy-three choir religious, about forty lay brothers, eight novices and six oblates. The *Concise History of the Cistercian Order* (p. 156) says there were fifty-three choir brethren, thirty-seven lay brothers, and five novices.[2]

[1] *Histoire de l'Abbé De Rancé et de sa Reforme.* Par M. l'Abbé Dubois. Paris: Ambroise Bray, 1866. A very good authority, if not the very best, on De Rancé and La Trappe. So much has been written about De Rancé, and so many romantic stories have been told about him, that readers should be careful of the source from which they derive their information and should make sure that they have got the real historical facts of this holy mortified man's life.

[2] *Histoire abrigée de l'Ordre de Citeaux.* Par un Moine de Thymadeuc;

The decrees of the National Assembly of 2 November, 1789, and of 13 February, 1790, ordered the suppression of the religious houses in France. Of course, La Trappe shared the common fate, although, owing to an appeal made in their favor by the municipalities of Mortagne, Laigle, Verneuil, and Soligny, the monks managed to remain in possession of their monastery till the month of June, 1792. On the 27th of April, 1791, the community, seeing the danger that threatened them, sent twenty-one monks to Switzerland to found a monastery called Val-Sainte in order that they might have a place of refuge when turned out of their own house, which eventuated in 1792. The monastery and all the monastic possessions became State property; the monks were sent adrift to take care of themselves as best they could, and the lands, forest, fish-ponds, houses, etc. were sold in 1794.[3] La Trappe was left in ruins and continued so until 1815.

The author of the *Histoire Populaire illustreé de la Trappe*[4] relates how, after High Mass on the 3 June, 1792, the feast

2d ed., 1897. Saint-Brieuc: Imprimerie René Prud'Homme. An outline of the history of the Cistercian Order, but up-to-date and very satisfactory as far as it goes. The first edition of the *Hist. populaire*, p. 75, has the same figures as those given above, whereas the second edition (p. 156) enumerates sixty choir religious, forty lay brothers, eight novices, and six oblates.

[3] In year III of the Republic (1794), when La Trappe and its property were sold, the great woods were vested in the State; the buildings forming the monastery and the surrounding land were alienated, for the sum of 38,876 francs, to Citizen Guernon, a notary of Alençon; the farm of Boulay (situated where the orphanage is now) became the property of Citizen Erambert, a merchant at Mortagne; and Citizen Fourbet, a tile-maker at Soligny, bought for 29,200 francs the tiled ovens and the surrounding lands, all situate near the Calvary erected on the road to Soligny. These three principal lots had been for the great part broken up, and several divisions had been sold to other proprietors, including M. Dupeyron, who acquired the mill and four ponds, and M. Lherminier, who got the pharmacy.

[4] *Histoire Populaire illustrée de La Trappe.* Par un Religieux de ce Monastère. Paris: H. Oudin, 1895. 8vo, pp. xxxiv-285. A new and enlarged edition in 4to was published in 1903. Another history of La Trappe, published at the monastery, is *Abbaye de Maison-Dieu N. D. de la Trappe au Perche.* Par. M. Quesnay de Beaurepaire. In-fol. illustré.

of the Most Holy Trinity, the commissaries of the district of Mortagne went to La Trappe, took away all the sacred vases, church ornaments, and, generally, all the movable effects designated in their inventory. Then they ordered all the religious to leave the monastery. "One may be left to judge of the excessive grief which overwhelmed us on this cruel catastrophe," said one of them. The oldest and most infirm found shelter in the neighborhood of the monastery; several later on, took refuge in the convent of Gros-Bois near Paris where they lived like genuine Trappists. Dom Mary-Bernard retired to England, into Derbyshire, where he led the life of a true cenobite and, for eleven years, devoted himself to the composition of his great work entitled *Les Hèros du Christianisme à travers les Ages*, and died in his retreat. Several Trappists became confessors and martyrs; thus, the Prior, Dom Gervais Brunet, wishful of remaining in his dear abbey to the last extremity, was imprisoned, deported in the vessel "Les deux Associés" and died in the roadstead of l'Ile d'Aix, near Rochefort, 20 August, 1794, and was interred in l'Ile Madame; in which also was buried Père Antoine, master of the lay brothers, who was sent on board the same ship and died in the same month. Père Jerome, subprior, after being kept in the citadel of St. Martin de Ré since 1 August, 1798, was liberated on 25 January, 1800, by order of the First Consul and retired to Paris. Frère Michel (Allain) was arrested and imprisoned at Alençon. It is recorded that the captain of the "Deux Associés" treated with kindness the priests and religious whom he took to England.

When, in 1815, on the downfall of Napoleon,[5] the monks purchased back the monastery of La Trappe, it was unrecognizable in the shapeless mass it had become. It had not, however, been completely destroyed; but some walls, which still remained standing, only served to accentuate the desolate aspect of the ruins. The gardens, stripped of their trees, had

[5] Napoleon I expelled the monks from all the monasteries in the Empire, imprisoning several, because, as he alleged, they sided with the Pope against him.

been converted into ridges; the plough had leveled all the ground. The approaches of the monastery, entirely dug up, resembled a muddy marsh; and pools of stagnant water were the retreat of frogs and toads. Thorns and brambles intermingled in other places and stretched across the crumbling walls. The water-wheel of the mill was rotting; that old edifice of Gothic formation alone remained intact in the midst of this confusion. The ravagers of 1793 had only spared the abbatial and a few other buildings adjoining the first or outer courtyard, which were themselves in a state of complete delapidation. Outside the cloistral enclosure the same disorder, the same disintegration reigned: lands ill cultivated and become sterile, flooded marshes, ponds badly banked, roadways broken up and resembling ravines hollowed out by water. A view of the ruins of the abbey in 1815 given in the *Histoire Populaire* is the very picture of desolation itself and is a striking contrast to the illustration of La Trappe before the Revolution in the same book.

Referring to the fate of the ancient abbey after the departure in 1792, of its peaceful occupants the author of the *Odyséc Monastique*[6] says: "The House of God[7] had become the prey of despoilers and the sacrilegious: the inheritance of the Lord had passed into profane hands. One saw the stones of the sanctuary dispersed; sacred canticles had given place to the silence of death. The visitor asked himself, if the breathing of an Ezechiel would one day reanimate those dry bones,

[6] *Odysée Monastique:* Dom Augustin de L'Estrange et les Trappistes perdant la Revolution. Published at La Trappe, in 1898. This Dom Augustin (Louis Henri L'Estrange) was one of the monks at La Trappe in 1791. He was sent as superior of the new foundation to Switzerland, where he obtained from the authorities of the Canton of Fribourg permission to take possession of Val-Sainte, an unoccupied Cistercian monastery, to which he took twenty-five monks, leaving a hundred at La Trappe. He managed to keep the Trappists together—to maintain them in existence as Trappists—till 1815, when they got back to some of their monasteries in France, the order having in 1808 ventured to plant anew two houses in that country. The hardships he endured and the works he accomplished form a thrilling story.

[7] La Trappe was called Abbaye de Maison Dieu.

if another Nehemiah would come to uplift those ruins the sight of which moved the soul to tears. Revolutionary impiety had hastened to glut its mad rage on all that concerned religion. It manifested itself in that iconoclastic destruction and sacrilegious profanation of which Protestantism alone had been capable; in a word, the abomination of desolation had penetrated from all sides into the holy place. The pen refuses to record the excesses, the turpitude of every kind with which those shameless libertines sullied the Lord's inheritance. They seemed to have set themselves to the task of surpassing in inquity the good odor of sanctity which the solitude of La Trappe had shed around it in preceding ages. At the head of the revolutionary bands of the country was a wretch who owed everything to La Trappe, even his daily bread. They called him 'the Marat of Soligny.' After profaning and stripping the altars and breaking the holy images, etc., he made a sport of fashioning ignoble habits with the remnants of religious banners and other sacred ornaments. The floor and partitions of his hut were made of the cemetery crosses. We refrain from mentioning the rest. Hardly had the domain of La Trappe been declared national property, when this scamp and his disorderly followers rushed to the monastic cloisters as to their prey. They rummaged the cells and basements and began the demolition with the church and belfry, causing the latter to fall partly by means of large ropes drawn by a considerable number of horses. The four bells had already been removed and sent to Mortagne to be converted into money, according to one, or into pieces of canon, according to others. As a prelude to these mournful scenes, the wretches had unfurled the black flag at the entrance gate in place of the cross which had been erected there. Later on a red flag replaced the first; and as there was no blood to be shed at La Trappe as elsewhere, the populace indulged in unclean orgies. It was then they built opposite the monastery an inn which was first called by the ignoble name of "Bottle Inn." Meanwhile they finished the work of demolition. They searched and found saltpetre in the old cloistral walls, chapels, and differ-

ent places; the stones of the church were dispersed and sold; the wood-work supplied useful materials to greedy and mercenary speculators; in fine, the ancient Abbey of La Trappe, overthrown from top to bottom, was transformed into a vile, immense field of merchandise; of its past glory there remained only the buildings of the outer court and the abbot's wing. Thus at the same epoch Clairvaux was changed into a glass-works and later into a central prison. The Departmental authority of Orne had previously confiscated the conventual archives, the library, etc., to form with that of Val-Dieu and other monasteries of the country the nucleus of the present library of Alençon. We say nothing of the sale by auction of the monks' movable goods; but we cannot pass over silently a ceremony which contrasts in a touching manner with the terribly cynical scenes which we have recalled. The word of the prophet was verified in this desolate land; the bones of the saints were made the food of birds of prey, and unclean beasts struggled for the lifeless remains of God's children. There is not a word too much in this language; the following recital will afford a striking demonstration of it: let us permit an eye-witness to speak:

"At the beginning of June, 1804, the worthy curé of Soligny, M. Marchand, accompanied by one of his friends, M. Mazier, formerly a justice of the peace, was taking a walk in the direction of La Trappe. When they arrived near the melancholy ruins of the abbatial church, they saw to their great surprise in the cemetery several pigs [8] rooting up the earth of that holy place and dragging out the bones of the monks who had been buried there. Their hearts were wrung by the spectacle. Without hesitating, they resolved on methods of stopping such a profanation by exhuming those precious remains to transfer them to the parish cemetery. The holy curé made an appeal to his parishioners and the members of the confraternity of Saint Roch. The next Sunday he mounted the pulpit and told what he had seen and how grieved

[8] "In the cemetery they had established a piggery." (*Hist. populaire*, p. 166.)

he was at it. Their hearts were touched; the brethren of St. Roch and the parishioners, in a spirit of religion and of sympathy, wished to collect remains so worthy of respect and consigned to an earth so holy. The next day they set to work. The venerable curé requested his friend to direct this pious labor, an offer which he most cordially accepted. Eight workmen came and worked so zealously that the labor was finished in nine days. The smallest pieces that could be seen were taken up and at once deposited in a building which the hammer of the revolutionary vandals had spared. Nothing could be more edifying than the religious silence and veneration with which the charitable laborers accomplished this good work. However, an incident occurred to relax their ardor. Three gendarmes and an officer presented themselves with an order to stop the exhumation on the pretext that the opening of these graves might vitiate the atmosphere and bring sickness. Upon the refusal of the quondam justice of the peace to comply with their order and his energetic declaration that what was begun would be continued to the end, they had recourse to threats and drew up a report of the resistance offered them. Then terror took hold of these brave fellows and it was a question who would get away quickest, some carrying away their implements, others leaving them in the place. It was proposed to the superintendent of the work to sign the *procès verbal*; he flatly refused, despite their ill humor. This little skirmish did not hinder them next day from resuming the work with renewed zeal. The result was all that was wished; they had collected a considerable number of bones. It remained to devise means of transferring them and of imparting to that ceremony the pomp befitting it. For this service three vehicles were lent. In default of coffins they borrowed flags with which they made shrouds, each capable of containing eight skeletons. 'We had one hundred and sixty skulls to bury,' relates M. Mazier. Everything was carried out with the most religious respect. M. Lherminier, physician of La Trappe, nobly contributed his share to these obsequies. They next proceeded to the loading of the ve-

hicles decorated with white flags relieved with mortuary monograms, the horses being covered with crape with funeral emblems round their necks. When these preparations were finished, M. Marchand, always on the spot, gave the signal for departure with the chanting of psalms, each one taking his place, the curé and the rest of the clergy leading the way; the funeral cars advancing between files of members of the charitable confraternities, and an immense crowd following the cortège. The sky itself favored this ceremony, which had all the appearance of a triumph. The ceremony was still more moving at the cemetery where the remains were deposited in a large, deep grave, the last rites lasting for more than two hours. Father Augustin de l'Estrange, whose mind and heart were fixed in this holy retreat of his religious youth, was deeply moved when he heard of this translation, and, like another Jeremiah, went to gaze on the ruins of his monastery and mourn over the woes of France watered by the blood of its king and its children. He made it his duty to identify the remains of his brethren and expressed to the worthy pastor his lively gratitude. It was the occasion of a new memorial service for the dead monks. Their reverend survivor, standing over their grave and drawing inspiration from the circumstance, poured forth his soul in words so full of faith, resignation, and hope, that, his emotions becoming contagious and seizing upon those present, all eyes were soon swimming with tears.

"The beautiful statue of St. Bernard which adorned the church of La Trappe was rescued and placed in the church of Prepotin; and the good inhabitants of that little town were long the only ones who continued to go to Sunday Mass, despite the penalties inflicted on transgressors. An evil-minded person having denounced them to the authorities at Mortagne and brought a detachment of the revolutionary army to Prepotin, four of the inhabitants were summarily arrested and a statue of the Blessed Virgin and St. Joseph demolished in the public streets after being profaned, and there broken into fragments, used to heat a wash-house. The four prisoners were

brought before Robespierre's tribunal and consigned with other pretended conspirators of the Department in the famous prison of Plessis, called the ante-room of death. They had been there several months and in two days more were to mount the scaffold, when the 9th Thermidor (27 July 1794) delivered France from Robespierre and allowed the innocent prisoners to return to their village homes." [9]

The whole monastery was rebuilt in 1816 and the following years, and in the year 1886 to 1895 put into its existing complete state. They have held possession of it from 1815 up to the present, with the exception of about a month or so in 1880 when they were driven out by the French government by virtue of decrees passed on 29 March of that year at the instance of Jules Ferry, which involved the expulsion of 1450 monks in France. According to the "Status Generalis Abbatiarum, Prioratuum, Monasteriorum Ordinis Cisterciensis, anno 1894" —an official record, giving statistics of the different congregations, number of monks, nuns, houses, etc.—the community of La Trappe at that date consisted of twenty-five priests, twelve choir, and fifty lay brothers; there are more than a hundred in the community. Since 1885 they have had an orphanage which supports, educates, and trains a hundred little boys who are taught trades and thus fitted to start life when they are old enough to do so for themselves. They are no drones or *bouches inutiles*, these modern monks, as Protestants and anticlericals would have the world believe. This is an age of industrial development, and that they are alive to it and men of their time, is shown by the industries carried on at La Trappe, which included the manufacture of chocolate, until it was suppressed by the government; the preparation of quinine wine (*vin de quinquina phosphaté*) in which they use, by preference, the famous wine of the abbey of Staouëli in Algeria; flour-milling, which serves at the same time for the grinding of corn destined for the monastery and for the inhabitants of the country; cheese-dairying, the products of which come near those of Port Salut and serve to provide nutriment for

[9] *Odysée Monastique*, pp. 213-218.

the religious and the orphans; the preparation of a blend of malt and coffee; and a printing press from which are issued books or musical manuals for the use of the monks.

Until 1892 the Trappists were divided into four Congregations, two of which were in France, one in Belgium, and one in Italy. In that year Leo XIII united the first three of these congregations into one, with an abbot-general and definitors of its own residing in Rome, and new Constitutions and Rules. It has as Cardinal-Protector His Eminence Cardinal Rampolla; the Abbot-general is the Most Rev. Dom Augustin Marr, Titular-Bishop of Constance. The Italian congregation of Casamari, as it is called, with only three houses, remained just as it was, directly subject to the Holy See. The Reformed Cistercians, formerly called Trappists, have seventy-eight houses altogether, including religious of both sexes; the monasteries numbering seventy-one and the nunneries seventeen. It is to be noted that this is only one branch of the Cistercian Order. There are two others, namely, the Common Observance, which includes the houses that never adopted De Rancé's reform; and the Middle Observance, so called because it is, as it were, midway between the other two, being stricter than the Common and less so than the Trappists. The following table shows how the three branches stood in 1894:

MONKS.

	MONASTERIES.	ABBOTS.	PRIESTS.	CHOIR BROTHERS.	LAY BROTHERS.	TOTAL OF PERSONS NOT INCLUDING SUPERIORS.
Common Observance.....	19	16	560	132	67	759
Middle Observance.....	5	3	42	45	62	149
Trappists or Strict Observance	59	38	605	733	1907	3245
Total.....	83	57	1207	910	2036	4153

NUNS.

	CONVENTS.	ABBESSES.	CHOIR SISTERS.	LAY SISTERS.	TOTAL OF NUNS NOT COUNTING ABBESSES.
Common Observance	95	61	1737	676	2413
Middle Observance	1	—	25	11	36
Strict Observance	32	16	631	670	1301
Total	128	77	2393	1357	3750

GRAND TOTAL OF THE WHOLE CISTERCIAN ORDER.

Houses	134
Superiors, Abbots and Abbesses	211
Priests	1207
Choir Religious of Both Sexes	3303
Lay Religious of Both Sexes	3393
Grand Total of Persons not Including Superiors	7903

In round numbers the total number of monks, according to the *Hist. Populaire* (p. 355), in 1903, was about 3,255; and of nuns 910. It is almost impossible to give, at any particular time, the exact numbers in each house of the Order, owing to the distance, difficulty of communication, and especially on account of the numbers, always fluctuating by reason of deaths, professions, etc.

The outlook of the religious orders in France at present is darkened by the clouds which overcast the political horizon. The government has not yet taken any proceeding against the Cistercians, who, however, have no knowledge or assurance as to what may happen to them any day. Sufferance is the badge of all their tribe. They are no strangers to persecution, spoliation, and even martyrdom, having more than once passed through the fiery ordeal. History, particularly in France, is wont to repeat itself. They have counted the cost. Soldiers of the Cross, enlisted in the army of the Church

Militant, they are prepared for action; to advance boldly or retreat in good order. As a rule most of the monasteries have places of refuge to which they can retire if the worst should occur. For instance, the abbey of Melleray in Brittany—the parent house of Mount Melleray in Ireland, which has an offshoot in Dubuque, Ia.,—has taken a large farm in South Devonshire, England, and has a community already there. There is also a colony of Cistercians in the diocese of Clifton, Bristol, from the Abbey of Notre Dame de Grâce, Bricquebec, diocese of Coutances. Other French monasteries have houses in Italy, Germany, and America. Thus, while hoping for the best, they are prepared for the worst. The Captain General or Governor of Madagascar asked to have a colony of Cistercians sent out to that French possession to teach the natives a proper method of agriculture; but they have not gone as yet. The Trappists in Europe, Africa, and America, it may be observed in passing, have shown themselves no unworthy descendants of the monks of the West who, as the Protestant historian Hallam and other non-Catholic writers admit, preserved the knowledge of agriculture as well as of letters during what are called the Dark Ages. On the whole, the French Trappists are hopeful that the storm which menaces, may pass, and that better times for religion in France may supervene.

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Cork, Ireland.

THE PRIEST IN THE SUNDAY-SCHOOL.

ALL the duties of a priest are sacred. Each comes with its burden of labor, it is true; but, even as he performed it, he has the joyous consciousness that he is fulfilling a divine commission. There is one work, however, which is pleasing to the Divine Master above the rest; and which becomes to the priest, who is striving to serve Him faithfully, with a very source of untold delight in its performance. It is the work of instructing little children unto justice, and preparing them for a glorious entrance into heaven. As another Christ, the priest

gathers these little ones around him, speaks with them face to face, studies their thoughts and desires, wins their confiding love, impresses his own personality on their characters, and forms in their receptive minds clear ideas of God and of life, of right and of wrong, such as will serve to guide and rule their lives aright even until death. As a messenger from on High, he leads them unto Christ, and so keeps them under the Saviour's influence that, as the days of life go by, they learn to know Him better, to love Him more ardently, and to serve Him more faithfully. In this way he endeavors to make them ever more Catholic in thought and desire, in deed and in character. A rare privilege is this, a work of heroic love; and for its successful accomplishment no necessary labor can rightly be considered too burdensome, no needed sacrifice too great to be made.

The true priest labors with the children, not only during one brief hour each week, but at all possible times and in every possible place. Gladly does he avail himself of each opportunity offered for promoting their spiritual welfare. Nowhere however are the results more evident, and probably more enduring than in the Sunday-school. Here the children, hastening from all sides, assemble around him, and with guileless hearts naturally yearning for the happiness promised them in heaven seem eagerly to inquire: "What must we do in order to be saved?" With loving trust they place themselves under his care and guidance. They appeal to him without uttering the words: "Lead us away from sin, and on to God." Christ wills this to be done, even commands it; and the priest obeys. Nothing which lies within his power may be left undone.

I.

Various conditions must be fulfilled, however, and careful attention given to some things which may not always seem to be of great importance, yet without which it is impossible to achieve true and lasting success in the work of the Sunday-school. Not the least important matter is the proper choice of the place or hall where the children may be assembled so

closely together that all can distinctly hear the prayers and instructions of the priest; and, at the same time, wherein the classes may be separated so far apart, at least during the time of recitation, that one will not disturb the work of another. There are furthermore required certain conveniences and appliances to render illustration of the lessons easy alike to teacher and pupil. A favorable hour is to be determined on for holding Sunday-school. Pupils, teachers, and officers must be educated not only to attend regularly and punctually at the appointed time, but also to come prepared and disposed for their work. The entire Sunday-school should be so graded and classified, organized and systematized, controlled and directed that with unified activity, which receives its sanction and blessing from on High, it will accomplish the greatest possible good for each of its members. Text-books suitable and attractive must be supplied for the children of the various grades, such as will contain the truths of Christian doctrine rightly adapted to their individual minds and hearts. Even more than this is now being urgently demanded. Many, who have had long and varied experience in Church work, deem it advantageous, and even necessary, to have the entire Sunday-school so graded and systematized that during each successive week of the year one new chapter, or lesson, containing the same doctrinal truth can be studied by all the pupils of at least the first six grades, and thoroughly explained in the presence of all by the priest in charge. Were this done, it would be necessary to have a series of Catechisms so prepared that all would have the same number of chapters, one for each Sunday, containing, more or less comprehensively for the various grades, the same doctrines given regularly in the same order. At the beginning of each chapter the more difficult words would be correctly accentuated for pronunciation and defined as briefly and as clearly as possible. Then all the doctrines found in the chapter under review would be given in paragraph form, so as to enable the child to see the entire truth of the lesson at a glance, pictured before the mind in its unity. Lastly, would come the questions and answers which, wherever

found, would be nearly if not quite the same in wording, although they would vary in number according to the particular grade for which they were prepared. These would serve merely to emphasize and bring out the child's knowledge of the exposition placed above. As to the exposition given in paragraph form, many of our best teachers believe that it should be composed of the exact answers of the lesson, placed one after the other in regular order, with the addition of only such introductory and explanatory phrases and sentences as are required for expressing the complete sense.

Whatever objections may be raised to the introduction of such a series of Catechisms, one thing is certain, many inestimable advantages would be derived from its proper use in a rightly systematized and conducted Sunday-school. Chief among these are the following. Each child would receive a complete course of instruction in Christian doctrine during every year, and thereby gain an ever clearer and more comprehensive insight into its truth, as also an ever deeper and more persuasive appreciation of its beauty and power for good. The teachers could have each lesson explained to them by the priest at their weekly meetings, and could there decide upon the best methods and illustrations to be used in teaching this to the classes of the several grades. At the beginning of the Sunday-school session, the priest could briefly explain to all present the particular doctrine about to be taught, and, immediately before the closing prayer, he could again picture the lesson's central truth before the minds of the children, impress this more deeply on their memories, increase its influence over their hearts, and make it a living part of their lives.

II.

Besides a convenient Sunday-school hall suitably furnished with necessary appliances, and a full assemblage of children thoroughly organized, supplied with proper text-books, and rightly disposed for receiving religious instruction, the priest must have help. Except in a very small parish, he cannot and should not try to perform all the duties of the Sunday-school

unaided. If he attempts this, much will be left undone, many souls neglected, and some perhaps lost forever. A teacher therefore must be secured for every class, and the needed officers selected and appointed.

All this needed preparation should be made and these necessary helps secured before the time comes for opening the Sunday-school session. This is the priest's bounden duty. He has another duty, which is no less sacred in the sight of God: he must qualify himself for his part of the work; he must know clearly and definitely what these children are to do in order to be saved, and how he can best influence them in this direction. He must have clearly pictured before his mind the particular truth which forms the central lesson of the Sunday-school for the day. Not only must he be intellectually convinced of this truth, but he must also feel the soul-stirring effects of it, and have such a thorough appreciation of the blessings it has brought to himself, that he will be fired with enthusiasm in revealing to the children its divine glory, and inflaming their hearts with love for its beauty, so as to induce them to secure for themselves its promised blessings.

Furthermore, he must be able so to organize the school and so to control and direct its activity that its members will accomplish the greatest amount of good possible in the work of saving souls. When he has clearly in mind the doctrine which is to be taught, the methods which are to be used, and the exact work which is to be done by each, in each particular lesson of the day, and after he has placed himself for a moment before the throne of Christ, asking for special help and guidance in his efforts to instruct the little ones of Christ's fold, he is prepared for entering the Sunday-school hall. It will then be given unto him what he shall say and do so as to bring forth fruit unto sanctification.

III.

When the time appointed for Sunday-school draws near, as soon as the children begin to assemble, the priest must be punctually on hand, not only to see that the several teachers

and the officers are in their appointed places maintaining order and performing their allotted work, but especially to welcome pupil, teacher, and officer, and to dispose all for their best endeavor.

Exactly at the scheduled time, he should call the Sunday-school to order. If the children are rightly trained, one stroke of the bell or one word will suffice for this. From the very first moment he will be able, by his demeanor, his words, even by his intonation of voice, to make all realize that they are assembled for a very serious and important duty, that which immediately concerns the salvation of their immortal souls. Especially should this be evidenced while the opening prayer is being said. That prayer must come not merely from the lips, but from the very heart. The voices of all should blend as one, to be heard before the throne of Christ, appealing for grace, asking Him to help each one so that the truth may be seen more clearly, loved more ardently, and obeyed more faithfully by all. After the opening prayer has been said it is advisable to have a short hymn, corresponding to the particular doctrine which is about to be taught, sung by the children. This will contribute to animate and gladden the hearts of those present, and put them into a proper mood for having their souls filled with fervor whereby the children are made attentive, receptive, and docile.

When the last note of joyous praise has died away and all is reduced to silence, it will be well for the priest to review, though as briefly, and yet as vividly and as interestingly as possible, the lesson taught on the previous Sunday. This will establish the connexion between the truths already known and those to be now explained. After this, with a few clear sentences he should sketch in outline the doctrines of the lesson which is about to be set forth. If his introductory remarks really describe these truths as he sees them pictured before his mind, the children as they listen to his words will see the same truths and believe.

IV.

Having concluded this review and explanation, which should require not more than five or six minutes, the priest should give the teachers a full half-hour for individual work with their several classes. During this time, the teachers are to ascertain how far their pupils have the text well memorized; and to endeavor to help each child so that it may understand according to its mental capacity the doctrine taught; whilst at the same time seeking to inculcate a proper appreciation of the lesson in its bearing on life, temporal and eternal, so as to lead the will of the child to coöperate with the Divine Will as manifested in the truth which has been inculcated. While the classes are reciting, the priest himself should not allow himself to be distracted by other duties. He should devote his whole attention to the work before him so as to be perfectly free to direct personally the efforts of all, to keep the entire school up to its proper standard of spiritual endeavor, and thus to animate their enthusiasm to continually fresh impulses. In this way will he be able to control the activity of all quietly and cheerfully, yet energetically and seriously, so that the greatest possible amount of good will be effected. If any of the teachers should happen to slacken or fail in their work, or if pupils are not being rightly instructed and trained by one or other of them, it may be wise for the moment not to call attention to the fact, unless indeed there were manifest need of immediate action. It is better generally to merely note the fact, and to provide, after considering the circumstances, an effective remedy at some time before the next session.

When this half-hour of recitation is ended, the priest should again address the entire Sunday-school. In this address he very briefly reviews the lesson just taught, and thereby concentrates the thoughts of the individual pupils on the doctrine in its completeness. Next he will explain in accurate terms the subject of the chapter which has been assigned for the following Sunday, so that the children may be able to study this more intelligently and to memorize it more easily. After this, which at longest should not take more than ten minutes, the

closing prayer is said. This is to be a prayer of thanksgiving for help received and of petition for continued assistance to understand the doctrine of divine truth. The children are to be dismissed with perfect order. No talking or whispering or unruly conduct should for a moment be tolerated. Music will be a great help to discipline; hence some appropriate march whose rhythm and melody unifies the movement of the children might be played. For the rest, each class should be separately trained to know just when and how to depart.

The Sunday-school, if conducted in this way with convenient rooms, needed helps, suitable text-books, efficient teachers, proper organization, systematic method, zealous endeavor, and guidance spiritually wise, cannot but accomplish marvelous results in the work of saving its individual members. It is only by attending with the utmost and conscientious care to these details that the children can be led to pursue and complete the course of study in the Sunday-school, so as to graduate from its halls with a true knowledge of their religion, clear and definite ideas of right and wrong, an all-ruling love for God which is the essence of religion, a fervent devotion toward Christ really present on the altar, and a yearning desire to live, to labor, and if needs be to die for His holy cause.

It must be our constant aim to teach them to live as other Christs, Catholic in life, Christian at death, and Christlike in heaven with God.

PATRICK J. SLOAN.

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Analecta.

E S. CONGREGATIONE CONCILII.

CIRCA DECRETUM DE SPONSALIBUS ET MATRIMONIO.

Die 1 Februarii 1908.

Quaestio haec, variis difficultatibus implicata ac maximi momenti, proposita primum fuit in plenariis EE. VV-comitiis diei 25 Ianuarii nuper elapsi. Tunc enim sequentia dubia resolvenda Vobis oblata fuerunt, nimirum:

I. *An decreto* Ne temere *adstringantur etiam catholici ritus orientalis.*—Et quatenus negative;

II. *Utrum ad eosdem decretum extendere expediat.*—Et quatenus saltem pro aliquo loco decretum non fuerit extensum:

III. *Utrum validum sit matrimonium contractum a catholico ritus latini cum catholico ritus orientalis, non servata forma ab eodem decreto statuta.*

IV. *An sub art. XI, § 2, in exceptione enunciata illis verbis* " nisi pro aliquo particulari loco aut regione aliter a S. Sede sit statutum " *comprehendatur tantummodo Constitutio* Provida *Pii PP. X.; an potius comprehendantur quoque Constitutio Benedictina et caetera eiusmodi indulta clandestinitatem respicientia.*

V. *Num in imperio Germaniae catholici, qui ad sectam haereticam vel schismaticam transierunt, vel conversi ad fidem*

catholicam ab ea postea defecerunt, etiam in iuvenili vel infantili aetate, ad valide cum persona catholica contrahendum adhibere debeant formam in decreto Ne temere *statutam, ita scilicet ut contrahere debeant coram parocho et duobus saltem testibus.*—Et quatenus affirmative:

VI. *An, attentis peculiaribus circumstantiis in imperio Germaniae existentibus, opportuna dispensatione provideri oporteat.*

VII. *Ubinam et quomodo cappellani castrenses, vel parochi nullum absolute territorium nec cumulative cum alio parocho habentes, at iurisdictionem directe exercentes in personas aut familias, adeo ut has personas sequantur quocumque se conferant, valide matrimoniis suorum subditorum adsistere valeant.*

VIII. *Ubinam et quomodo parochi qui, territorium exclusive proprium non habentes, cumulative territorium cum alio vel aliis parochis retinent, matrimoniis adsistere valeant.*

IX. *Ubinam et quomodo parochus, qui in territorio aliis parochis assignato nonnullas personas vel familias sibi subditas habet, matrimoniis adsistere valeat.*

X. *Num cappellani seu rectores piorum cuiusvis generis locorum, a parochiali iurisdictione exemptorum, adsistere valide possint matrimoniis absque parochi vel Ordinarii delegatione.*

XI. *An a decreto* Ne temere *abolita sit lex vel consuetudo in nonnullis dioecesibus vigens, vi cuius a Curia episcopali peragenda sunt acta, quibus constet de statu libero contrahentium et dein venia fiat parochis adsistendi matrimoniis.*

XII. *An et quousque expediat prorogare executionem decreti* Ne temere *pro nonnullis locis iuxta Ordinariorum petitiones.*

Resp. I. Quoad catholicos ritus orientalis nihil esse immutatum.

II. Ad S. Congregationem de Propaganda Fide.

III. Dilata et exquiratur votum duorum Consultorum, qui prae oculis habeant leges hac de re vigentes quoad Orientales.

IV. Comprehendi tantummodo Constitutionem *Provida,* non autem comprehendi alia quaecumque decreta, facto verbo cum SSmo; et ad mentem.

V. Affirmative.

VI. Negative, ideoque servetur decretum *Ne temere.*

VII. Quoad cappellanos castrenses aliosque parochos, de quibus in dubio, nihil esse immutatum.

VIII. Affirmative in territorio cumulative habito.

IX. Affirmative, quoad suos subditos tantum, ubique in dicto territorio, facto verbo cum SSmo.

X. Affirmative pro personis sibi creditis, in loco tamen ubi iurisdictionem exercent, dummodo constet ipsis commissam fuisse plenam potestatem parochialem.

XI. Servetur solitum.

XII. Ad Emum Praefectum cum SSmo.

E S. CONGREGATIONE INDULGENTIARUM.

ORATIO IN ASSUMENDO SUPERPELLICEUM.

SSmus D. N. Pius PP. X libenter in Domino concessit, ut indulgentiam trecentorum dierum—defunctis quoque applicabilem—consequi valeant quotquot in Seminariis aliisve Collegiis et Asceteriis in spem Ecclesiae rite instituuntur, atque omnes et singuli cujuslibet gradus et ordinis clerici, quotiescumque in assumendo de more superpelliceo, se cruce signent pieque sic orent: *Indue me, Domine, novum hominem, qui secundum Deum creatus est, in justitia et sanctitate veritatis. Amen.*

Datum Romae e Secret. S. C. Indulg. Sacrisque Reliquiis praepositae, die 1 Dec. 1907.

S. Card. CRETONI, *Praefectus.*

✠ D. PANICI, Arch. Laodic., *Secret.*

E S. ROM. ET U. INQUISITIONE.

DECRETUM.

Feria V, loco IV, 13 Febr. 1908.

" Utrumque diarium LA JUSTICE SOCIALE et LA VIE CATHOLIQUE reprobatur et damnatur: sacerdotes NAUDET et DABRY formaliter ac peremptorie admonentur ne haec vel alia diaria aut scripta quaevis eiusdem indolis sub proprio vel mentito nomine in posterum evulgare audeant, sub poena suspensionis a divinis ipso-facto et absque alia declaratione incurrendae."

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

S. CONGREGATION OF THE COUNCIL answers some important doubts in regard to the Decree *Ne temere*:

1. For Catholics of Oriental rites the Decree does not change the existing law.

2. The question of extending the decree to the above Catholics is referred to the S. C. of Propaganda.

3. Answer is postponed, as to the validity of a marriage contracted by a Catholic of Latin rite with an Oriental rite Catholic, when the form prescribed by the *Ne temere* is not observed.

4. By the clause of the Decree (XI, § 2) "nisi pro aliquo particulari loco aut regione aliter sit statutum," only the *Provida* is meant. Hence the so-called Benedictine Declaration is not applicable as a dispensation.

5. In Germany, Catholics who have joined a heretical or schismatic sect, or converts who have later left the Church, even in youth or childhood, when marrying a Catholic must observe the prescription of the *Ne temere* regarding the assistance of the parish priest and of at least two witnesses at the marriage.

6. In this connexion and in view of the peculiar conditions existing in Germany, the Decree is to be observed, and no dispensation is to be sought by way of derogation from the general law.

7. The Decree has not introduced any change in the cases of army chaplains or parish priests who have no territory either absolutely or cumulatively with another parish priest, but who have jurisdiction over persons or families wherever they go.

8. Parish priests who have no exclusive territory, but who hold territory cumulatively with one or more parish priests,

assist validly at marriages in the territory which they hold cumulatively.

9. A parish priest who has jurisdiction over certain persons and families who reside within the territory of other parish priests, may validly assist at the marriages of his own subjects, everywhere in such territory.

10. Chaplains or rectors of every kind of pious institution that is outside parish jurisdiction, may assist validly at the marriages of their subjects, but only where they have jurisdiction, without the delegation of the parish priest or the Ordinary.

11. Where, as in some dioceses, it is the law or custom that the proving of the *status liber* of the contracting parties is undertaken by the episcopal curia, and then permission is given to the parish priest to assist at the marriage—such custom is to be preserved.

12. The question of the advisability of postponing the going into force of the *Ne temere* in certain places at the instance of some of the Ordinaries, is taken under advisement by the Cardinal Prefect of the Council.

S. CONGREGATION OF INDULGENCES publishes a prayer which may be said when putting on the surplice and to which is attached an indulgence of three hundred days, applicable to the holy souls.

HOLY OFFICE issues a decree in condemnation of the publications *Vie Catholique* and *Justice Sociale.* (The Holy See has received the submission of MM. Naudet and Dabry, the editors.)

MISPRONUNCIATION OF LATIN IN THE UNITED STATES.*

(*Communicated.*)

The gradual introduction, as a result of the "Motu Proprio" on Church Music, of the use of Latin hymns in congregational singing, as well as the stricter observance of the

* Since the above communication was written there has appeared an exhaustive and admirably written article on this subject in the "American Catholic Quarterly Review" from the pen of the Rev. Dr. Hugh T. Henry, to which we would direct the attention of our readers. (Editor's note.)

Liturgical Chant in our American churches, is my apology for directing attention to the faulty pronunciation of Latin which has become somewhat characteristic with us, and may be called peculiarly American. A few suggestions leading toward a correction of the salient faults in our pronunciation, according to the generally accepted standard of what is true and correct, will not be out of place in the ECCLESIASTICAL REVIEW.

Let me begin with the vowel *a*, which ought to be pronounced as the *a* in *father*, whereas it is usually given the short sound of *a* in *fad*. The faulty utterance offends the ear of the rightly-schooled Latinist in such words as *hac, jam, angelus, agnus, sanctus, ancilla, passio,* etc. The objection to it is that in the languages of continental Europe, certainly our best criterion in the present matter, the letter *a* is universally given the broad sound of *a* found in the English word *father*. It is curious that many Americans apply this in one place and neglect it in another. Thus they apply it correctly in such words as *pater* (and its derivatives), *mater, amarem, perducamur,* and the like. On examination it appears that they must have learned to make a difference in the sound of *a* according as it occurs in a close or open syllable.[1] Thus the rule must have been taught them that when a syllable not final ends in *a*, it is open and long and therefore to be sounded as *a* in *father* (all of which is true); but that when the *a* is followed by a consonant in the same syllable (as in *angelus* and the series of words given above), it is closed and short (which is generally true), and therefore to be pronounced as *a* in the English word *jam* (which is contrary to all continental usage and to the advice of all reliable grammarians). By adopting universally the broad sound of *a*, we not only align ourselves with the nations which are nearer than we to the mother-tongue, but we also secure for a multitude of Latin words a richer and more sonorous vocalization.

[1] The technical grammatical meaning of close and open is differently given by different authorities; but this hardly affects the point here discussed.

Our peculiar lingual customs have also led us—I mean, of course, some of us—to a faulty pronunciation of the syllables *er*, *ir*, and *ur*. In our language, the English, these three have been so corrupted by time and slovenliness of use that they have all come to receive the same sonal character. In spoken English, even of the purest sort, everyone of the syllables mentioned is sounded like the *er* in her. This idiosyncrasy of our language is then applied to the Latin, with truly lamentable results. No distinction is made among the vowels *e*, *i*, and *u*, provided only that the consonant *r* follows. Thus it comes to pass that the significant syllable of such disparate words as *ergo*, *virgo*, and *ursa*, is robbed of its significance by being vocalized as *er* in all three cases. Think what a long list could be made of words embodying the syllables in question, and it will be seen how fertile is the error, if, as we now suppose, it can be proved to be an error. Embodying the syllable *er* there occur such words in extremely common use as *ergo, verbum, aeternus, servus, merces, cervus, fervens, per,* and a host of others. Including *ir* are *virgo, virga, virgula, circulus, affirmo, firmus,* and others. Containing *ur* as a dominant syllable are *urbs, currere, currus, cursus, urna, bursa*, and, I doubt not, many others.

These three syllables appearing so different to the eye are made by careless or ill-taught Latinists to appear to the ear the same. Thus by abuse have come to be confounded three syllables which purity of utterance would have kept distinct. Moreover, not only has each its own proper and independent sound distinguishing it plainly from the others, but not one of them is to be vocalized as the *er* in *her*, the sound which so often, alas! we hear attributed to them. The Latin *er* itself is to be rendered as our English *ere* in *there*, and now as *er* in *her*. And this should be applied universally and consistently, from the smallest and most elusive words, as the preposition *per*, to the longest and most sonorous as *aeternitas*. In all instances the *er* is to be given the same vocal expression that we already correctly accord it in the word *terra*. Who would think of rendering the latter with *er* made like our *ur*

in turn? No more should this false use be applied to any other Latin word wherein *er* occurs.

The pronunciation alluded to is still more faulty, if possible, when attributed to *ir* and *ur*. We have become accustomed by inveterate habit to pronounce *virgin* as *vergin*, and *virtue* as *vertue*. But happily we have retained the correct rendition of *ir* in such words as virile and diriment. Let us keep, then, the sound of *i* pure whenever and as often as we meet it, in words of the class of *virgo, virtus*, and the like. The *ur* in Latin has likewise its own proper sound, namely *oor*, and this should be rigidly adhered to in all words where the syllable in question is involved, as *urbs, currere, cursus*, and the rest. We should never be betrayed by the use of our own tongue and the prejudices it has engenderd into an ingraftment upon the Latin of such peculiar Anglicisms as appear in our pronunciation of *turn, urn*, and *urban*.

There is a third manner also in which our lingual proclivities have led us astray. Because in English we say *popyular* when we write *popular*, so in Latin we are strongly tempted to say *popyulus* for *populus*, and not a few of us, indeed nearly all of us, have succumbed to the temptation, and the error being made general affects an entire class of words of wide extension. Because we have corresponding English words, we say *ambyulare* for *ambulare, saecyulum* for *saeculum, tityulus* for *titulus, tabyula* for *tabula, postyulare* for *postulare*, and so on indefinitely. As a matter of fact, in all these words and in all of the same species, the *u* should receive the sound of *oo* in *room*, without the interposition of any *y*-sound whatsoever. To make clear to English minds and tongues the correct vocal expression of this class of words, it is almost necessary to write them falsely, spelling them *popooloos, amboolare, saecooloom, titooloos, taboola, postoolare, salootaris*, and so on. But were our traditions Latin instead of Anglo-Saxon, it would be unnecessary to resort to such strained orthography.

A fourth error has crept into our usage whose origin is not so easily accounted for. I refer to the custom not at all rare

of giving to the short *u* in Latin the sound of our short *u* in *under*. All grammarians, if I mistake not, agree that on the contrary it should be rendered as the short *oo* in wool, or, better example still, as is *u* itself in the English words *full* and *pull*. In the Latin vocabulary there are perhaps no terminations more common than final *us* and *um*. Being terminations they cannot, of course, receive an accent. Possibly it is this lack of accent and emphasis that has caused the emasculation they have suffered at the hands of English-speaking people. For time and time again the closing syllable of *Dominus* is made a duplicate of the English pronoun *us*, and *vobiscum* is terminated in such manner that it might fairly rhyme with *hum* or *come*. The offence is yet more unpardonable, it would appear, when it affects an accented syllable as in *laetabundus* and *amabuntur*. There may be races indeed who offend more flagrantly than we, by their peculiarities of idiom diverting these simple syllables still farther from their original intention. But, if so, it belongs to them as to us to restore to these unoffending lingual elements their primitive significance. It is by Latin instinct that we must be guided, not English or modern French or any other, and this instinct even moderately developed will inform us that what appears *us* to the eye should appear *oos* to the ear and on the lips, and instinct will still further tell us that in this matter we should make no distinction of accented and unaccented syllables, but apply the same rule to *Dominus* and *vobiscum* and all their ilk as to *laetabundus, amabuntur,* and their entire category.

Finally a stronger prepossession than any heretofore alluded to, has led us to shorten the vowel *o* in monosyllables like *nox, ros, sol, vox*, and *os* (meaning mouth) and to extend the abuse at times to the termination *os* of polysyllables as in the noun *sacerdos*. That it has become our practice to assign to many such syllables the short sound of *o* in *not*, a little advertence will convince us. The rules of prosody that final *os* is long and that every vowel followed by *x* is long, are so constant or at least so general that the flagrant departures of which we are guilty become well-nigh inexplicable. The only

likely explanation is that we have grafted our idiom upon the Latin, but that this explanation does not supply a justification every lover of the Latin language will admit. The only proper course for our teachers and those who wish to correct a faulty pronunciation, is to return to the sources and give to the long *o* and indeed to all the other Latin vocables the full and sonorous value that they demand.

I have confined my remarks merely to some of the vowel sounds, because they characterize our more notable defect in general, and their correction is likely to induce a first step toward a proper and agreeable mode of Latin pronunciation which is apt to draw a general revision of our entire system with it. Moreover the above interpretation of the Latin vowels is almost universally agreed upon as the true one, commonly adopted by scholars of every nationality, a thing which cannot be said in the same degree of the pronunciation of the Latin consonants. But the vowel sounds are the more important element in public utterance and in singing. There may be disagreement among the races concerning the sound to be given to the soft *c, g,* and *sc,* to *gn* and *ti.* But there should be no rational disagreement of a substantial sort as to the correct rendition of the Latin vowels. Indeed I am convinced that with the adoption of a correct vowel pronunciation, other incidental and undesirable Americanisms in Latin speech or chant will disappear.

GEORGE V. LEAHY.

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A PORTUGUESE CUSTOM AT BAPTISM.

Qu. The Portuguese Catholics, who are numerous in our missions, when they bring a child to be baptized and are asked who is to be the godmother, often answer, "The Blessed Virgin Mary." They say that this practice prevails in the Azores, whence they come. Is the custom lawful and may it be permitted to go on?

Resp. Although the custom cannot be accepted as a plea for dispensing with a sponsor, as the Ritual prescribes, who is

pledged to instruct and guard the child in the Catholic faith, if it should be deprived of proper parental care before reaching the age of maturity, we should be slow to interfere with the above-mentioned custom, since it evidently springs from a vivid and simple faith. The inhabitants of the Azores have a singular devotion to our Blessed Lady, since the first of their islands (discovered in the fifteenth century by Cabral) was named "Santa Maria." They are a simple and on the whole a virtuous community who with the exception of some English-speaking colonists on the isle of Feyal, profess and practice the Catholic faith. Nor does there seem to be any danger that the practice might turn into a mere superstition in this country, at least not if the people are, as we may assume, properly instructed in the meaning of the sacraments, which includes the knowledge of the functions of a godparent, apart from that of honor which Our Lady fulfills for them. Nevertheless whilst the people of the Azores are a community of Catholics, disposed to see that every orphaned child in their midst be kept in the faith of its fathers, we may not dispense them from the definite designation of the godparent prescribed by the Ritual, and they can readily be made to understand that the conditions are different in America, where the abandoned child might easily fall into the hands of indifferent Catholics or of persons who would deprive it of its faith; and that therefore our Blessed Lady would herself wish (what the Church ordains), viz. their choosing a sponsor to represent her on earth, so as to safeguard the child's faith if the parents are unable to do so.

THE AUTHORSHIP OF THE SCRIPTURES.

(Dr. Campbell's Reply to Dr. MacDonald.)

To the Editor THE ECCLESIASTICAL REVIEW:

In preparing the article on "The Authority and the Authorship of Scripture" for readers of the ECCLESIASTICAL REVIEW, I did not think it necessary to take the same precautions against misinterpretation as one would observe in addressing popular

audiences. I weighed my words very carefully nevertheless, and when it passed from my hands I was satisfied that it would be found self-explanatory. I am puzzled, therefore, to understand how so painstaking a writer and experienced controversialist as the Very Rev. Dr. MacDonald should have misunderstood me to the extent that is made apparent by his letter in your March issue.

It is not my purpose to enter upon a discussion of the topics he introduces, but merely to point out that, for careful readers his criticism requires no rejoinder beyond that already furnished by my article. The text makes it clear that, while for my own part I preferred to take the Evangelist at his word, it was not St. Jerome's belief in Herod's shamming, nor Dr. MacDonald's adoption of it, that I singled out for condemnation as "strained and unnatural," but Dr. MacDonald's own attempt, in applying the "true law of history" to the case of Herod, so that he might prove that, even on the assumption that the king was only simulating sadness, the historian who should describe him as sad would be writing good history. Neither did I find fault with an historian who, for lack of corrective data, was misled by appearances, or by popular report, and set down something at variance with the facts; but I suggested that, in the name of common sense, and in the interests of Christian Apologetics, we should refrain from trying to prove that such an historian did not fall into error.

Cornely does not ask us to believe that the animal in question was in any true sense or measure a ruminant, but he thinks to vindicate the inerrancy of the text by recourse to a principle, which, it seems to me, covers only certain well-defined cases, in which increase of knowledge has not called for a change in our way of speaking, and assuredly does not apply to every new case that may arise, in which the exercise of ordinary human industry would correct our judgment; and he aggravates the harm by implying as evidenced by the context, that a belief in itself mistaken may be saved from the note of error by the suffrage of an avowedly erroneous popu-

lar opinion.[1] This, and not the absence of the Greek terms of modern science in the vocabulary of Moses, I considered "strained and unnatural."

As my aim in writing was to determine the place of the inspired writers, who, as discovered in many of our books on Scripture, flit about in a misty and unexplored land, apparently without any fixed abode, I naturally brought their work into special prominence. My critic seems alarmed because I claimed for them an authorship "as true and real and full" as that of profane writers. Of course I was speaking of literary authorship, nothing more, nothing less, not of the ineffable authorship that belongs to God, and my fuller description of it is implied in the term itself. My position is founded on the evidence furnished by the character of the inspired writings themselves, and on the legitimate presumption that, when man is made the instrument of God in any work, such action as is naturally within his competency may, without excluding the divine predominance, be truly attributed to himself.

The action of inspiration on the intellect, like that of grace on the will, is a mystery. But man's free-will, under the operation of grace, retains its full autonomy, and his actions are in a true sense his own. Why, then, need anyone think that, because a claim is made for similar autonomy for the intellect under the motion of inspiration, the Divine Authorship is "thrust into the back-ground," or the integrity of the Faith endangered? Or are we become so panic-stricken by the attacks of rationalism, that we can see no way of vindicating the supernatural efficacy and overshadwing of the Holy Ghost in His inspired servants, except by denying to them the exercise of their natural powers?

C. A. CAMPBELL.

Halifax, N. S., Canada.

[1] In a foot-note Dr. MacDonald writes: "Were it possible that the horse should *appear to be* a two-legged animal to any creatures having eyes, then with such creatures it would pass for a biped." This is surely a conservative and incontestable claim. As we are in the way of the obvious I might add, that the horse would still have four legs, and to call him a biped would be a mistake.

BENEDICTIO FONTIS BAPTISMALIS.

Qu. I find the following Decree published in *Roman Documents and Decrees,* edited by the Rev. David Dunford (Benziger Brothers, New York), quarterly number—April, May, June, 1907, p. 187:

Congregation of the Council:

Die 27 Aprilis 1907, in Palatio Apostolico Vaticano fuit Sacra Congregatio Concilii, in qua, praeter alia, proposita sunt infrascripta dubia, juxta morem ejusdem S. Congregationis resolvenda:

Benedictionis fontis baptismalis.—Pluries S. Congr. Rituum decrevit, quod ubi adest fons baptismalis, ipsius fontis benedictio fieri debet tum in Sabbato S. tum in vigilia Pentecostes, non obstante quacumque in contrarium consuetudine. Tamen, attentis peculiaribus circumstantiis, contrariae consuetudines tolerantur in casu.

How is this decree to be reconciled with the decisions given repeatedly in the ECCLESIASTICAL REVIEW?

J. T. McK.

Resp. The above-cited passage is evidently taken from the diary or minutes of the S. Congregation, and represents simply a motion made by one of the Consultors present at the meeting and recorded without having been acted upon. This appears from the phrase "praeter alia proposita sunt infrascripta dubia." It is misleading therefore to cite it as a decree. For the rest, it is not at all likely that the S. Congregation would revoke the former decisions on the subject, which are quite emphatic in repudiating the recognition of any contrary custom. The Blessing of the Baptismal Font both on Holy Saturday and on the Vigil of Pentecost is an obligatory ritual function, and to neglect it is to neglect a prescribed duty.

SOME MODERN PROBLEMS.

While most of the Lenten pastorals issued this year have for their special theme either the exposition of the new Marriage Laws or some reference to the recent admonitions of the Holy See against the dangers of a false modernism, Bishop McFaul of Trenton proposes for the instruction of his people

a consistent and practical summary of those "modern problems" the solution of which, on Christian principles, will open the Catholic mind to the need and most efficient methods of protection against both the sad results of ill-advised marriage contracts, and against that false philosophy of religion which is sure to deaden in its disciples the sense of responsibility to God.

The Bishop is evidently convinced, and the conviction is well founded, that success toward counteracting the evils of modern society lies not so much in the making and enforcing of laws (though laws are essential to all society) as rather in educating our people by means of instruction and preaching from the pulpit. The Catholic priest amongst us still enjoys the respect and confidence of the people as the minister of charity and the exponent of high moral principles. The day may come for us, as it has come to others in places where systematic religious instruction was neglected, when the clergy will be regarded as a sort of "third estate" living upon beneficed titles, isolated and without influence in the public counsels. In the meantime it is eminently wise that the instruction given to our people should be so coördinated as to enlighten the common intelligence simultaneously, and not by fits and starts or in wide-apart instances of time and place. The late Bishop Stang had in mind a plan which untimely death prevented him from maturing, whereby the clergy of a diocese might be directed to bend their combined efforts to certain reforms and progressive movements, by a systematic selection of the same topics, the same expedients, brought before the people simultaneously in all the churches of the diocese. He would have added to this the direction of the press in a similarly coördinated effort, so that the leaders of our newspapers, the writers of tracts and books, the lecturers on Catholic platforms, the councils of our societies and clubs, without hindering their ordinary freedom in other directions, would be stimulated to send a thought wave, informing public opinion, into every nook and corner of the Catholic homes in his diocese. No organization on earth has the facilities for doing such work as

Catholic coöperation offers through the ordinary channels of the teaching and discipline of the Church. In like manner it would seem possible for the heads of our dioceses to combine in a similarly united movement, without in the least impairing personal freedom of opinion; for the objects we speak of could not but be quite the same in the mind of every Catholic priest and bishop.

Bishop McFaul seems to think some such course possible, when he directs his clergy to take their themes of Sunday instruction from the chief points of his Pastoral. "A portion of this Pastoral is to be read at all the Masses, beginning the first Sunday of Lent. If a few pages be read in place of the usual instruction or sermon, the Letter can be finished during Lent." That is definite. Many priests will find themselves moved to expand each brief summary and to make it the text of their sermons; but in any case the poorest congregations, the attendant at the briefest Mass, will get some of the nourishing crumbs of Catholic exhortation on such vital themes as the duty of reading Catholic literature and shunning Modernism, of observing the Sunday religiously, of public honesty, of avoiding the snares of Socialism and the evil of race suicide.

MARIA VALEDICIT JESU LETUM ADITURO.

*J*ure quis caros nimio dolore
*J*am fleat raptos sibi vel diremptos
*J*ugiter dum te videat dolentem,
*M*ater amata?

*E*n vale moestum, minitans per aevum,
*E*xcipis, Virgo: lacrimas amarum
*E*dere in luctum nequis; impiorum
*A*ttamen ardens,

*S*cilicet Prolem tribuis nefanda
*S*ontium laete piaturam atroce
*S*orte. Cognoscis studium, Maria,
*R*egis Amoris.

*U*t tuae partes secus evenirent
*U*sque non velles, siquidem voluptas
*U*ber in Coelo redimit dolorem
*I*nsequiturque.

*S*icuti pandunt tenebrae profundae
*S*plendidos orbes, ita luctus ater
*S*piritui munus reserit futurum
*A*tria Coeli.

J. F. XAVIER BURNS.

St. Paul, Minn.

HEBREW AND GREEK TEXTS OF THE BIBLE IN THEOLOGICAL CLASSES.

In discussing the interpretation of the Index regulations touching the use of Protestant editions of the Hebrew and Greek Scripture versions, by students in diocesan seminaries, we cited the decision of the S. Congregation (21 June, 1898) as prohibiting the same, since there appeared no good reason why an ecclesiastical institution such as the Seminary should not help to maintain the publication of Catholic editions.

The rule allows the use of Protestant editions (when these do not contain, in notes or *prolegomena*, attacks upon or misrepresentations of Catholic doctrine) by students of Theology and Scripture—"qui studiis theologicis vel biblicis dant operam." The question proposed to the S. Congregation, whether the clause "qui studiis theologicis vel bibilicis dant operam" includes theological seminary students who study Hebrew and Greek, was answered in the affirmative. The further question, whether such texts might be used in schools for reading and translation, under the guidance of the professor, was answered: "Negative: nisi specialem a S. Sede facultatem obtinuerit." This answer we interpreted as excluding the Protestant texts from the regular class-rooms in seminaries, although the student in his own studies, whether resident in a college or reading privately, might freely use such editions. Our interpretation on this head is not, however, endorsed by such authorities as P. Wernz, present General of

the Society of Jesus, who as a canonist gives a broader interpretation, which we are glad to accept as an amendment of our own statement. In his *Jus. Decretalium* (Vol. III, tit. 4, n. 57), P. Wernz writes: "Porro *uni* ex duabus conditionibus, scil. studii theologici aut biblici vere et habitualiter satisfaciant necesse est saltem per aliquod tempus sive in seminario vel collegio, sive extra illa instituta (cfr. S. C. Ind. 23 Maii, 1898); secus eisdem studiis non dant operam. Quare haec permissio quamvis impletis omnibus conditionibus videatur *benigne* explicanda, tamen ob declarationem S. Ind. 21 Jun., 1898 ad alumnos scholae hebraicae vel graecae studiis theologicis vel biblicis operam *non* dantes nequit extendi." Ferreres and Lega follow this interpretation, and we have no doubt it is the more correct one. Accordingly the students of Theology and Scripture in Seminaries would be free to use the Protestant editions of the Hebrew and Greek texts as class-books, a liberty which is not accorded to the students in the philosophical and classical departments or to students in secular colleges generally.

A SUGGESTION REGARDING THE NEW MARRIAGE RECORDS.

To the Editor, THE ECCLESIASTICAL REVIEW.

I have read very carefully what was said in the REVIEW touching the new regulations *De Sponsalibus et Matrimonio* and fully approve the different forms given in the February number for Betrothals and for the Baptismal Register. However, the main difficulty is, I think, that of entering the marriages in the baptismal records, as prescribed by the new rules. As you have invited suggestions on this point, I venture to offer one, which, it appears to me, would obviate some difficulties and yet entirely fulfill the intention of the S. Congregation for securing exact references when it becomes necessary to verify the validity of a marriage contract. If the method does not correspond to the letter of the new law *explicite et formaliter,* it does at least *implicite et materialiter.* Allow me for the sake of clearness to propose the matter in Latin:

In ista re duo possunt accidere; nimirum vel (a) matrimonium contrahitur in ipsissima paroecia ubi contrahentes fuereunt baptizati; vel (b) e contra una pars, aut ambo, sunt e diversa paroecia aut regione. Quod si detur primum

(a) tunc pastor matrimonium adnotaret loco consueto; in libro autem Baptismorum, post nomen utriusque partis adderet ita (vel sane aequivalenter): "*Vide librum Matrimoniorum, tali anno, tali pagina.*" Si autem accidat alterum

(b) tunc sacerdos matrimonium benedicens, sane illud adnotaret in libro Matrimoniorum, et postea (adhibita tessera ab ECCL. REVIEW exposita) vel directo per se ipsum, vel facilius per Curiam Episcopalem, de celebrato matrimonio certum faceret sacerdotem in cujus paroecia contrahentium, vel contrahentis, baptismus locum habuit.

Sacerdos autem baptismi, notificatione accepta tale matrimonium longinquo celebratum inscriberet loco consueto, addendo in margine, claritatis gratia, "*notificatum*" vel aliquid simile; in libro autem Baptismorum, post nomina contrahentium adderet: "*Vide librum Matrimoniorum, anno tali, pagina tali*" (ut supra).

Et sic mihi videtur posse omnia facile componi quin necesse sit absumere spatium, non parvae dimensionis, et praesertim inutile pro multis et ad multos annos pro aliis, in libro Baptismorum. Si aliter fiat, posset dari magna confusio, spectatis libris Baptismorum ut hic et nunc habentur.

S. M. FILIPPI, S. J.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

Mgr. Amette, the new Archbishop of Paris, has taken prompt action against the work known as the "Modernist Programme" and against Loisy's books entitled *Les Évangiles Synoptiques* and *Simples Réflexions*. By an ordinance dated 14 February, 1908, His Grace declares the works of Loisy to be condemned, and prohibits the clergy and faithful of the Paris diocese, not only under pain of mortal sin, but of excommunication especially reserved to the Sovereign Pontiff, to read or retain, publish or defend them. The reason for this condemnation is to be found in the fact that the foregoing publications of Loisy maintain doctrines condemned in the recent Pontifical documents, and attack and deny several fundamental doctrines of Christianity, amongst others, the Divinity of Jesus Christ, his mission as our Redeemer, the divine origin and infallible authority of the Church, and the divine origin of the Sacraments. The Archbishop reminds all concerned that those who have obtained the faculty to read and retain prohibited books have not thereby the right to read and retain books prohibited by the Ordinary unless the Apostolic Indult expressly gives them leave "to read and retain books condemned by any authority whatsoever."

Those acquainted with the recent developments of Loisy's pronouncements will not be surprised at the charges against his teaching contained in the Archbishop's condemnation. Our Catholic papers have within the course of the last few weeks published the results of an interview which a reporter of the *Matin* had with the Abbé. He admits that he sees Jesus only as a historian, and that history shows him only the man; he grants too that the distinction between "matter of history" and "matter of faith" is a mere rhetorical precaution; that is, it is only a polite way of saying to the theologians, please, let me alone. "Why should we affirm his Divinity," he adds,

"if Jesus was not conscious of it?" As to the Resurrection, "if by Resurrection be understood," the Abbé said, "that the corpse of Jesus came back to life, the fact is not proved, nor even provable. But it remains true that Christ is risen again in the sense that he lives, or, if you prefer it, that he survives in His Church."

It is true that the *Matin* alone is responsible for the pronouncements imputed in its columns to the Abbé Loisy. But apart from other considerations which speak for the truthfulness of the report, a glance at Loisy's recently condemned books inclines one to fear for the worst when there is question of the Abbé's religious tenets. We shall not enter upon a detailed investigation of the writer's *Simples réflexions*;[1] its irony, its mockery, its unjust treatment of the Holy Father, its insinuations against the theologians, its extravagant statements about the Catholic idea of dogma, render it painful reading for any serious student of the grave questions involved in the present movement of the Modernists. M. Bricout, a former pupil of Loisy, has submitted to the sad labor of reviewing the *Réflexions*, and he handles the master's shortcomings with pity and sympathy rather than with the relentless rigor of the critic. But in spite of all this, the review gives a gloomy picture of Loisy's religious convictions.[2]

Bible students are more interested in Loisy's *Évangiles Synoptiques*, because this work shows the writer's views on Scriptural topics in so far as they are connected with the Modernists' movement. The development of Loisy's thought may be studied by comparing the present work with his articles entitled *Les Évangiles synoptiques, traduction et commentaire*, which he began to publish in *l'Enseignement biblique* (1893, nn. 11-13) and continued in the *Revue des religions* (1896). The reader may also compare the same author's articles which appeared in the *Revue d'histoire et de littérature religieuses* (1903, 1904, 1905, 1907), and his *Morceaux d'exégèse*; but he

[1] Chez l'auteur, à Cheffonds, près Montier-en-Der, Haute-Marne.

[2] *Revue du Clergé Français*, 15 Febr., 1908, pp. 385 ff.

must remember that these are integral parts of the recent work rather than intermediate steps in the development of the writer's thought. *Les Évangiles Synoptiques* is a rather bulky work, comprising two volumes of some 1832 pages;[3] 268 of these are devoted to an Introduction, the rest is given to a Commentary. M. E. Mangenot has given us a full analysis of both in the *Revue du Clergé Français* (15 Febr., 1908).

I. Introduction. Loisy considers the historical and the literary problem of the Synoptics simultaneously. No need of saying that the author is very well acquainted with the traditional attestation of these gospels. All the diverse witnesses from the time of St. Paul down to the end of the third century are called into court and cross-examined by the critic. All that has any bearing on the existence of an oral tradition or of any written gospels, whether canonical or apocryphal, is weighed and analyzed. But it is to be regretted that Loisy's erudition is greater than his impartiality; he is more of a scholar than a critic. According to Loisy, the writers of the second century refer only to the reputed authentic teaching of Jesus, not to any written gospels; Papias is too biased and apologetic to be of any historical value; Marcion forced the Church to select our four gospels and to reject the others; Ireneus supposes the existence of our Catholic tradition, though he shows that it is of rather recent crystallization. What then does the traditional testimony amount to? It simply shows that the Church first adopted and then retained the canonical gospels, because she recognized her own tradition in them. When the canon of the gospels was fixed between 150 and 170 A. D., the circumstances of their origin were wholly unknown; the traditional relations of these gospels to St. Matthew, St. Mark, and St. Luke cannot be maintained in the light of criticism.

The second chapter of the Introduction contains a clear statement of the synoptic problem and of the different solutions that have been attempted by various scholars. Loisy does not agree with any of these views, but he infers from

[3] Chez l'auteur, à Cheffonds, près Montier-en-Der, Haute-Marne. 30 frs.

their study that the synoptic gospels are compilations formed of diverse and disparate elements, the historical value of which depends on the origin and the date of their formation. A critical dissection of our actual texts brings to light the limits of the redactional layers which make up the gospels. Loisy adopts from Wrede and John Weiss some of their results and especially their critical method, and he pushes it to its extreme without regard for any other consideration. He thus discovers different literary strata in our synoptic gospels, and determines whether each of them belongs to the primitive tradition or flows from the subsequent Christian thought. In the same way, he determines the positive and negative characteristics of the last redactors of the gospels, he investigates their sources, their method of work, their special aims and motives, and finally their historical value as sources for the life of Jesus. All this might be quite right and acceptable, if Loisy were less subjective in the assumption of his data, and more sober in the derivation of his conclusions. What has been said will become still more intelligible, if we follow the writer in his criticism of the documents, in his investigation of the sources, and in his study of their historical basis.

1. *Loisy's Criticism of the Documents.* The documents which are the object of Loisy's criticism are the three synoptic gospels; each of them will have to be considered separately.

a. *The Gospel of St. Mark.* According to the conclusions reached by Loisy, our second gospel is the oldest of the four; but it is not the work of a disciple, nor of an author who derived his information from men who had seen or heard Jesus. It is rather an anonymous compilation, a more or less heterogeneous residue of the historical tradition of the gospel and various other elements introduced by the work of Christian thought, either by the anonymous work of the faith in the first communities, or the personal influence of teachers like St. Paul, or again the personal reflections of the redactors of the gospels. If a disciple of St. Peter, St. Mark, e. g. had any part in the writing of the second gospel, it was owing to the fact that he was the author of a document exploited by the evangelist, a

document concerning the preaching and death of Jesus, an echo as it were of the apostolic testimony and especially of the recollections of St. Peter. The second gospel has also borrowed some few portions from the so-called Logia of Jesus; its account of the Baptism, the Temptation, the miracle of loaves, the Transfiguration is probably the work of an intermediate redaction. The aim of the final redactor is to show the Messiahship of Jesus; this redactor is of Jewish origin, but he is rather anti-Jewish in his sentiment. He is a partisan of St. Paul rather than of the Galilean apostles. His main source, probably written in Aramean, before the death of SS. Peter and Paul, should not be called proto-Mark, seeing that the second gospel differs too radically from it. The final redaction of the second gospel took place about 75 A. D., and was intended for a Greek-Christian circle of readers who may have lived in the Roman community. The author is a teacher rather than a controversialist; his name is unknown.

b. *The Gospel of St. Matthew.* The first gospel is, according to Loisy, a regular compilation, evidently showing plan and method. The historian is interested in it mainly on account of the number of our Lord's sayings preserved in it. Though derived from the so-called Logia, these sayings were greatly modified, partly by an intermediate and partly by the final redactor. The gospel is a book of edification and ecclesiastical organization; it seems to have been written by one of the early bishops or, at least, by one of those superior priests who later on developed into bishops. The redactor drew on the second gospel for his facts, though he modified their report in a legendary direction, with the result that its additions are of no historical value. The author is not the apostle St. Matthew —the latter is not even the author of the Logia—but a Jewish Christian who lived probably in Asia Minor or Syria. Though of a universalist tendency, he does not champion the cause of St. Paul to the detriment of the other apostles. He wrote the gospel in Greek, about 100 A. D., so that he did not compose a record of his personal experiences.

c. *The Gospel of St. Luke.* The sources of the third evan-

gelist are the second gospel, the Logia utilized by the first evangelist, and perhaps also the sources of the second evangelist together with some other writings which have not come down to our times. He is more painstaking than either of his predecessors, but his historical authority only equals that of the first evangelist. The writer of the third gospel may not be responsible for all the changes introduced into the Sayings of Jesus; but their "staging" is his work, however unsuitable it may be at times. The fictitious character of the history of the infancy is less apparent in the third gospel than in the first; in the latter it assumes the form of a *midrash* on the Messianic prophecies, while in the former it has the form of a legend, though it too contains flagrant imitations of the Old Testament. Loisy knows that this portion of the gospel was written in Greek, by a Jew of Palestine or Syria, converted about forty years after the death of Christ. He may have added a copy of the Logia to the history of the infancy. The author of the third gospel utilized this work together with the other sources.

And who is the author of the third gospel? He is identical with the author of the Book of Acts, but he is no disciple of St. Paul, nor a disciple of any apostle, nor a physician, nor St. Luke; he is not even a partisan of Paul, but reflects the spirit of a Christianity in which the original differences had fused, which had become the religion of paganism and of the human race; he is a Gentile Christian fairly well versed in the Greek Scriptures; he did not write in Syria, and he did not live in Rome, but he belonged perhaps to one of the communities founded by St. Paul in Greece. As to its date, the third gospel was written before the Book of Acts, i. e. before the end of the first century. It was written after the second gospel, so that we must place it after 80 A. D. If the author has made use of Josephus, he must have written after 95 A. D. At any rate, it presupposes a considerable development of gospel literature.

2. *Loisy's Criticism of the Sources.* According to the foregoing paragraphs, Loisy admits some 40-70 years between the

death of Jesus and the writing of the gospels. Christian thought grew and developed during this period, and the Abbé has not left us in doubt as to his views on the development of thought as to the life and teaching of Jesus, and especially as to the history of the infancy.

a. *Growth of Christian Thought as to the Life of Jesus.* The gospel of Jesus according to Loisy, consisted only in the announcement of the immediate coming of the kingdom. The Master did not intend to transmit his doctrine in writing to posterity, and the apostles did not consider their mission to leave historical documents. Though the glorious coming of Jesus did not take place, the gospel still continued to be preached, so that the preachers had to recollect what Jesus had taught and done. The interests of their evangelic work and the edification of the faithful required this. They had to prove that Jesus was the Messiah or the Christ, and they had to interpret the kingdom. All this was crystallized in writings, which were the instruments of the apostles. Meanwhile, the resurrection of Jesus had become a matter of certainty in the souls of the apostles; hence they first showed its conformity with the Scriptures. Then, the death of Jesus was shown to be predicted in the prophecies of the Old Testament; and apace with this adaptation of the prophecies went on a legendary development of the death of Jesus. Next, the actions of Jesus performed during the course of his public life had to be brought into conformity with the dignity of his ministry; the reports of the miracles were transposed, corrected or amplified according to the interests of edification and the needs of apologetics. Finally, the Messianic manifestation of Jesus was pushed back to the beginning of his ministry or to the scene of his baptism, and later on even to his supernatural conception.

b. *Growth of Christian Thought as to the Teaching of Jesus.* The apostles remembered only those sayings and parables of Jesus which had struck them most; they recollected only what was practically useful in its direct application for the edification of the believers and for the spread of the new religion.

These recollections assumed a didactic or catechetical form. They developed into series of sayings and of kindred parables. Then they were put into writing, and in the next place translated from Aramaic into Greek. The translators changed and rendered the texts according to their own way of understanding them, for the greater good of the Christian community. They omitted, or modified, or added according to the needs of the time. Parables were allegorized so as to cover the future destiny of the Church; the apocalyptic teaching of Jesus was so modified as to make the Messiah foresee and foretell everything. The rôle of the Christ himself grew considerably in importance; Messianic declarations were multiplied and anticipated, so that they actually modify the discourses of Jesus. The theologians of the primitive age have ravishing intuitions; their theories are visions. Unless one takes their psychological condition into account, the development of the gospel-tradition is unintelligible. We have here a progressive collection of disparate ideas the success of which is the more extraordinary as their rational basis is rather weak.

c. *Growth of Christian Thought as to the History of the Infancy.* The history of the infancy was the last portion of the synoptic gospels which developed to its present form; this may explain the fact that it resembles the legends and the fictions of the apocryphal gospels most closely. The supernatural conception of Jesus belongs to the history of Christology, though it realizes a symbol borrowed from mythological and apocalyptic tradition. Loisy discovers the origin of the different elements found in the first and the third gospel; he describes their genesis as accurately as if he had been an eyewitness. He is really more than an eyewitness of it all; his own imagination has constructed it.

3. *Historical Basis.* The synoptic gospels contain only the results of the development of Christian thought about 70-100 A. D.; during the interval between the death of Jesus and the writing of the synoptic gospels we meet only a legendary and visionary development of Christian thought both as to the facts of the life of Jesus and of his teaching. Hence we have a

right to ask Loisy, what historical basis underlies this whole structure of Christian thought. The Abbé answers us both with regard to the facts of the life of Jesus and with regard to his teaching.

a. *Historical Basis of the Life of Jesus.* At the age of about thirty, 28 A. D., Jesus began his career. Nothing is known of his infancy, except that he was the son of Joseph and Mary, and practised the trade of Joseph. The preaching of John the Baptist stirred up his vocation; he was baptized, and began to preach around the region of Genesareth. His disciples were fishermen. After a few weeks or a few months, his teaching aroused the enmity of the Pharisees who denounced Jesus to Herod Antipas. His ministry had been unfruitful in Nazareth and on the eastern shore of the Lake; now he left Galilee for the neighborhood of Tyre and Sidon. With twelve of his disciples, whom he had chosen as his apostles, he lived in great intimacy, and they began to regard him as the Messiah, though Jesus had not claimed this dignity. St. Peter declared this belief openly near Cesarea Philippi; Jesus does not disclaim the Messiahship, though he imposes silence on his apostles. He then journeys through Perea and Judea to Jerusalem. He did not go there to die, but to prepare and procure the coming of the Kingdom of God. On the Mount of Olives he is solemnly received by the multitudes, and then follow the bitter encounters with his enemies which could end only in death or a catastrophe. Jesus expected a miracle, but he had to suffer death. His body was taken from the cross and thrown into the common ditch with the remains of the executed criminals. His apostles, first discouraged, assembled in Galilee, and began to persuade themseles that their Master was alive and that he appeared to them. Later on, this faith grew stronger, and the day on which they began to believe that Jesus had entered into the glory of God was the birth day of Christianity.

b. *Basis of the Teaching of Jesus.* Jesus preached the kingdom of God, but not in a national or political sense. Hence the conditions of entering the kingdom were not restricted to

the Israelites, but implied only a moral change of heart. The candidate must possess a profound confidence in God, a feeling of the solidarity of all men, and a religious enthusiasm. The kingdom itself is the era of happiness in justice which will be inaugurated by a manifestation of God's power, by a sudden transformation of all things, and the exaltation of the Messiah. All this will be brought about instantaneously, in the hour of justice, which will precede the era of glory. As long as Jesus preached the advent of the kingdom, he had not as yet entered upon his Messianic office. In the meantime, he practised that confidence in God which he recommended to all as their first and only duty toward God. He was the son of God in as far as he was predestined for the Messianic royalty, and by virtue of the interior sentiment uniting him with God the author of this vocation. There can be no question of a sonship in the theological sense of the word; Jesus did not claim to be God, and he was not God.

II. Commentary. There is but little space left for a review of Loisy's commentary on the synoptic gospels. Its arrangement is scholarly, its erudition is varied and appropriate, its style interests the reader as far as a mere commentary can be called interesting; but the author here too adheres to theories and follows conjectures that are subversive of all sound results. The writer rather destroys than explains the gospels. He cannot dispossess himself of his false principles as to the formation of the synoptic gospels, nor of his theories as to the development of the evangelic tradition, so that he finally has to deny the historical truth of nearly every statement of the gospels. Jesus becomes a village workman, a simple and enthusiastic believer in the coming of the kingdom of God upon earth, who sets himself to prophesy, and by autosuggestion develops into whatever distinguishes him from the common laborer. It is by suggestion too that the apostles begin to believe in the resurrection of Jesus, and that they begin to preach a religion never intended by their Mastor. Truly, if we keep Loisy's teaching in view, we cannot consider the ruling of the Church as either harsh or inopportune.

CATECHETICS.

The Psychological (or Munich) Method of Catechetics.

Instead of giving first an abstract analysis of the Munich or Psychological Method of catechizing it will serve our purpose much better to propose at once a concrete catechesis.

Let us take questions 264 and 265 from Faerber's Catechism. Question 264 reads, "Who commits sin? He commits sin who knowingly and wilfully transgresses a divine commandment." Question 265 reads, "In how many ways can we sin? We can sin—(1) by thoughts; (2) by desires; (3) by words; (4) by actions; (5) by omissions."

Preparation and Aim.—Sin! You have often heard this word, dear children. I have frequently warned you against sin. Have you taken it to heart? Remember, sin can make you for ever unhappy. And yet, you all have already sinned. Tell me some sins which children most often commit . . How does a child sin against the Second Commandment?—against the fourth? . . . In Bible History you have also heard of sins . . . e. g. Adam's sin, Cain's sin. What other sin? The sin of Israel in the Desert. Let us dwell awhile on this sin. Let us call it to mind. Then I shall show you, from its history, who commits sin, and in how many ways we can sin. (*N. B.* The story is already known to pupils of the Grade in which you use Faerber's Catechism. Let the children themselves tell the story and let the teacher simply correct mistakes.)

I. Presentation.—The Israelites pitched their tents at the foot of Mount Sinai (here show the children again a good picture of Mount Sinai.) Amidst lightning and thunder God gave the Ten Commandments. Then Moses built an altar at the foot of the mountain and there offered a sacrifice to God. But the Lord said to him: "Come up on the mountain!" And Moses went. Forty days and forty nights Moses remained there, and the Lord spoke to him and gave him two tables of stone, on which were written the Ten Commandments. Now the people, seeing that Moses did not come down from the mountain, rose up against Aaron, his brother, and said:

"We must go hence. Make us gods that may go before us. For we know not what happened to Moses." Aaron was afraid of the people and spoke: "Bring me the golden ear-rings from the ears of your wives and of your sons and daughters!" And they brought them. Aaron melted them and made a golden calf out of them. And the people brought offerings to this idol and ate and drank and danced with joy.

But then God spoke to Moses: "Go down; for the people have sinned. They have made to themselves a golden calf and adored it." Moses returned from the mountain, with the tables of stone in his hands. When he was near the camp, he saw the calf and the dancing. In holy anger he cast the tables to the ground and broke them at the foot of the mount. Then he burnt the calf and beat it to powder. But to Aaron he spoke: "What has this people done to thee, that you helped them to commit such an awful sin?" Then he ordered every man whom he found worshiping idols to be slain.

II. Explanation. — 1. Essence of Sin. — Sinful people, what have you done to your Lord! See, God Himself had solemnly spoken from the Mount "Thou shalt not make to thyself a graven thing to adore it!" God meant it earnestly and sincerely! Children, how do you know this? . . . Terrible was the lightning and thunder, so that the whole Mount smoked and shook. All the people were afraid and spoke: "We will do all the words of the Lord, which he hath spoken." That was only a short time before. And yet, what have they done now? . . . . They have forgotten the Lord and forsaken Him. They have made a false god, and adored it. What a sin! God had said expressly that they must not do that! This is My commandment, My law. But the people did not obey this commandment; they broke it. Therefore God said: "The people have sinned." Do you see now what sin is? Who commits sin? He commits sin who transgresses or breaks a divine commandment.

But not every breaking of the law is sin. Listen! God said: "Thou shalt not kill." If then a lion attacks and kills a man, why is it not a sin? . . . Because the lion knows noth-

ing of such a commandment and follows only his own craving for blood; it knows no better, and has not a free will. But the Israelites knew that God forbade them to worship false gods and they could easily have obeyed God's words if they wished to. They sinned because they knowingly and wilfully broke God's commandment. He commits sin who knowingly and wilfully transgresses a divine commandment. 2. How sin is committed.—We shall consider for a moment longer the sin of Israel in the Desert; we shall see that there were other sins behind it. Because Moses tarried long on the Mount, many an Israelite began to think: "Oh, he will not return; he cheated us; we don't believe him." See, children, they had sinful thoughts; *they sinned by thoughts.* Then these people did not long keep their thoughts to themselves; they began to speak out; *they sinned by words.* They then went to Aaron and told him that they wished to have a false god; they sinned *by desires or wishes.* It was not long before they carried out their wish; they adored and prayed to the false god, to the golden calf, and thus *they sinned by actions.* And all this time, the people and Aaron forgot to do one thing which they should have done; that is, they omitted or left out the true worship of God; *they all sinned by omission.*—The people of Israel therefore sinned—(1) by thoughts; (2) by desires; (3) by words; (4) by actions; (5) by omissions.

Write on the board:

Who commits sin?—He who knowingly and wilfully transgresses a divine commandment.

Sins—thoughts, desires, words, actions, omissions.

Combination.—Now you understand what sin is? Show it again, briefly, by the conduct of Israel. Many people think that only a bad action is a sin. No, how besides does man sin? (Have the children open the Catechism and read the two questions).

III. Application.—1. Every sin is a wilful breaking of God's law. Think of the bad angels. How were they punished? Think of Adam and Eve. Tell me why and how they were

punished! A boy curses every few minutes. He thinks: "Oh, I cannot help it; the words come out of my mouth of themselves." Is that true? A boy quarrels with his brother every day. Can he stop that?

2. But not every one sins who breaks some commandment. Noe became drunk. Did he do it wilfully? He did not know what wine was at the time. A child notices bad thoughts spring up in his mind; but he does not want them. Then he need not be afraid! If they come when he does not want them, they are not sinful. A three years old baby says some naughty words. Does he sin? No, he did not know what he was saying.—You, Charles, were ill in bed last Sunday, you could not go to Mass. Was that a sin? A poor man lost his reason and drowned himself by jumping into Lake Erie. But he did not sin, for he did not know what he was doing.

3. Some bad people say: "Oh, you can think what you like; thoughts are not sins. We can think what we like; nobody sees our thoughts." Is that true, John? No, because God gave you a mind to think only of good things, and He sees always what you are thinking about. God sees through your heart and mind.

Holy thoughts and tender words
Are at best mere leaves and flowers,
But the fruits are generous deeds—
Where, ah, coward soul, are ours?

It will be noticed that this catechesis is built strictly on formal lines. This is done designedly, so as to illustrate fully the Psychological Method [1] according to which the theory of association of ideas is carefully preserved. The example is built on a story from Bible History, already known to the pupils. From this story the abstract, so far at least as the average child is concerned, and meaningless question and answer of the catechism is extracted. Besides there is a good deal of useful repetition of known Bible themes. This re-

[1] The catechesis has been taken almost word for word from Stieglitz's work, *Ausgefuehrte Katechesen ueber die katholische Sittenlehre.*

hearsal helps to refresh the child's mind unconsciously. And not the least advantage is that the application of the story is made to the child's own life, and the child's own moral ideas are given an intelligible setting. But this only by the way.

We can concretely judge from the specimen catechesis here given that, after all, the Psychological Method presents no new theory; there is nothing modernistic or rationalistic about it. Our Psychological Method has woven and is still weaving into its system scattered fragments of catechetical progress made in bygone ages. Its beginnings can easily be detected, if you will, in the method of Christ Himself, in the works of Church Fathers, such as St. Augustine, of great catechists, like Archbishop Gruber, Archbishop Milde, Bishop Sailer, Overberg, and others. Moreover, bowing to tradition absolutely, the Psychological Method freely accepts the concrete results of Pedagogical Psychology, much the same as St. Thomas grounded his philosophy, as best he could, on Aristotle. We may now proceed to elucidate this method.

The catechetical treatment of every theme demands five steps. The three essential ones, as was mentioned in the last issue of the REVIEW, are *Presentation, Explanation and Application* —with a short *Preparation* before Presentation, then *Combination* after Explanation, as more or less non-essential, merely formal parts. The first three stages form the substance of this method as they form the substance of every fully-developed didactic method.

Every one who has studied the child's mind, will admit at the outset that we cannot begin a catechesis with abstract concepts of the catechism. The Munich School therefore begins with an objective Presentation, such as a story from life or the Bible, a catechetical or historical picture, a point of liturgy, Church history, or the lives of the Saints, and the like. Out of such an objective presentation will the abstract concepts of catechism be evolved. The method so far is inductive, or call it synthetical in the commonly accepted meaning of the term. Having combined the evolved concepts into the words of the catechism, this method proceeds analytically. It is therefore

both synthetical and analytical, but each in its proper turn. Let us take the five steps separately.

Preparation turns the attention of the pupil in a definite direction. The pupil hears the lesson-aim in a few well-chosen words. At this stage of the process the pupil's ideas are also corrected and made clearer.

Presentation gives an object-lesson as stated before. If at all possible, use one such object only. There are sound psychological reasons for this, although it becomes occasionally useful to employ several.

Explanation might also be called concept-formation. Out of the objective lesson are here construed, or evolved, the catechetical concepts. From the concrete objective presentation we here pass to the general concept.

Combination gathers all the ideas derived from the lesson into the text of the catechism.

Application finally strengthens and deepens the truths we have gathered and variously widens them for purposes of life. We can here insert further examples, give additional motives, apply the lessons to the actual life of the child, train the child in judging his own moral conduct, end with some particular resolution, or an appropriate prayer, song, hymn, or quotation.

It is apparent at a glance that we are presupposing strict methodical objective units. We shall therefore not treat together catechism questions which do not essentially belong together. Hence it may be necessary to take catechism questions out of their order in the catechism before us and join them appropriately. This constitutes to-day an accepted result of catechetical research, studies, experience. Do not blame the method; reject rather the faulty arrangement of questions in so many catechisms. It follows that before we can profitably adopt a new universal catechism for the United States, we ought thoroughly to discuss and settle the question of the catechetical method to be followed. If a new catechism be needed, then let us have a methodical one, and not waste our time in useless attempts. For the present we can

well be satisfied with Faerber's Catechisms. They are acknowledged as among the best existing, even in European catechetical circles.

In the last issue of the REVIEW it was stated that proper catechetical instruction must go hand-in-hand with the training of the heart and will. The Psychological Method not only attempts this, but succeeds in it. "Experto crede Ruperto!" We can not waste our time with any methods that do not recognize *that heart and mind must as much as is possible be jointly and contemporaneously trained.* For the training of the appetitive faculties in the child, of the heart and the will, the Psychological Method employs the same five steps. They are so formulated that the lower and the higher appetitive faculties, heart and will, get their due proportion of attention. *Intellect and will must be trained. We know that there exists a deep parallelism between the cognitive and appetitive faculties in man.* We distinguish between the lower and the higher cognitive, and likewise the lower and the higher appetitive faculties. We might for short call the two latter heart and will.

The Psychological Method attends in the Presentation principally to the lower, the cognitive capabilities of the sensuous order; and in the second essential step it ascends to the intellect. In the same order and in the same steps it moulds the lower and then the higher appetitive faculties, heart and will. Application trains all the four powers of the soul. Psychologists know well that the cognitive and appetitive faculties support one another. Where the heart is, there you will have attention and interest; where you have proper cognition, there the heart will of itself be brought into action.

Presentation then should go to the heart. For this purpose the story or the object-lesson we employ should avoid sketchiness. To reach the heart the story must give definite, well-chosen details. And to gain time the chief promoters of the Method are content with only one properly developed objective presentation. It must be admitted that the child's heart can-

not be changed at will, that hence the objective presentation should be fittingly drawn out.

Mind, heart, and will are again set into motion in Application. Will may here predominate in moral instruction; but the mind is equally brought into play by concrete interpretation of life-demands. And the will is trained also, in a well-rounded out application of purely dogmatic themes, e. g., by making the will with the intellect recall former examples, sifting objections, adopting in a concrete manner the lessons of religious truth, etc. Besides, the will is here at least implicitly trained by forcing the child to work through involuntary attention.

The following standard works on the subject have been consulted:

Die Muenchener Katechetische Methode. Von Dr. Anton Weber. Kempten und Muenchen. Verlag der Jos. Koeselschen Buchhandlung. 1905.

Der Muenchener Katechetische Kurs 1905. Von Dr. Joseph Goettler. Kempten und Muenchen. Verlag der Jos. Koeselschen Buchhandlung. 1906.

Der Paedagogisch-katechetische Kurs in Wien 1905. Verlag: Rob. Perkmann, XIX/I, Vormosergasse 1-3, Wien. 1905.

Ausgefuehrte Katechesen ueber die katholische Sittenlehre. Bearbeitet von Heinrich Stieglitz. Dritte, umgearbeitete Auflage. Kempten und Muenchen. Verlag der Jos. Koeselschen Buchhandlung. 1906.

Criticisms and Notes.

HISTORY OF THE SOCIETY OF JESUS IN NORTH AMERICA (Colonial and Federal). By Thomas Hughes, S.J. Documents (1605-1838) to Volume I. New York, London, Bombay, Calcutta: Longmans, Green, & Co. 1908. Pp. 600.

MARYLAND—THE LAND OF SANCTUARY. A History of Religious Toleration in Maryland from the First Settlement until the American Revolution. By William T. Russell. Baltimore: J. H. Furst Company. 1907. Pp. 621.

The first volume of Father Hughes's History of the Jesuit Order in the Colonies and States of America of which we gave a lengthy account some months ago, is now supplemented by a collection of documents which illustrate the narrative of events and give to it the critical attestation demanded from the genuine historian as a pledge of honest research and accuracy of statement. These documents in the first place contain administrative, narrative, and controversial papers covering the period 1605-1670. Next follow the important letters of the Generals of the Order, bearing on American affairs during the years from 1629 to 1744. They are of especial value, as they show more of what may be called the responsible attitude of the Order in regard to public affairs than can be gleaned from a recital of statements and acts credited to the Society simply because they happen to have been those of one or other of its members. Thus we learn that the Superiors at Rome were ever mindful of the high end for which the Institute was founded, and that they invariably inclined to set aside temporal interests, whatever claims their order might have, when there was danger that the salvation of souls or God's honor might suffer from making good the Society's particular claims. Much light is thrown especially on the well-known controversy between the colonial Proprietary, Cecil Lord Baltimore, and the Jesuit missionaries, and the outcome of attentive perusal of these pages will be, at least for the unprejudiced reader, the conclusion that good men may greatly differ without forfeiting

their title and right to being adjudged honest and true to the trusts imposed upon them by their offices.

Father Hughes is not content with giving us the documents merely, but he has added illustrative observations, and here and there has inserted a connective thread of historical explanation or what he styles documentary scholia. A portion of these remarks is apologetic in character, since the matter affects the personal reputation of individuals who, though long dead, are in a manner identified with a living religious organization, and thus claim vindication of their motives. In respect of the second Lord Baltimore Father Hughes has not quite as good an opinion of him as Fr. Russell is anxious to accord him in his volume on Maryland colonization.

There are many documents here, not to be found in any book extant, which will help the local historian to come to a proper understanding of historical questions touching ecclesiastical jurisdiction, American trusteeism, the relation of the Church with the Government, Catholic education, and the social position of our fellows in the faith during the colonial period and after. An interesting and original feature of the volume of Documents is the correspondence between Dr. John Carroll and his friend Father Charles Plowden. In some respects Father Hughes has opened to us an entire new treasury of information on subjects relating to the Church history of North America. He leaves our heretofore best interpreters, such as Gilmary Shea, quite in the distance and opens up new and encouraging aspects of our missionary history in the past, albeit the story is by no means all praise or success. If, however, we read of difficulties and disappointments, we read also of courage, of prudence, and splendid faith among the pioneers of religion that will illumine the path of their followers for many a day to come.

Father Russell's account of the establishment of the Maryland commonwealth is not merely a history; it is also a defense, and one well calculated to convince the student of facts.

Toleration is, so to speak, the test by which the average unprejudiced mind outside the Church judges the value of the Catholic claim as representing the true religion of Christ. Now toleration or tolerance in religion meets us in two forms. One rests on a latitudinarian doctrinal basis which admits of contrary and con-

tradictory interpretations of the Divine Will, on the ground that there is no such definite manifestation of that Will as to oblige the individual to accept any fixed creed. The other is not concerned with doctrinal definitions, but with persons; it admits that we have no right as individuals to judge of the culpability of other individuals who adhere to any creed different from our own, however much we may be convinced that we are absolutely in the right; for since we do not know anything of their lights, their difficulties, and their motives or intentions, we cannot be sure of being just when we attempt to pronounce against them. In the first instance we have toleration of false principles, which is illogical and from the moral point of view a crime. In the second case we have toleration of the erring, which is Christian forbearance and charity, the chief of virtues. The latter does not indeed exempt us from the duty of making truth known, or of condemning error; but it forbids us to persecute the erring person with penalty, except in the sense of correcting those who are dependent on us, and for whose right conduct we are therefore responsible. Historians of religious controversy have frequently confounded the two principles by characterizing as intolerance the insistence on doctrinal truths by one party, even when that insistence did not claim to violate the personal rights of those against whom it happened to defend its creed. Moreover, they have exaggerated the effects of such differences by making the incidental frictions of parties appear in the light of persecution by the one that was strongest.

On the one hand it is quite true that religious differences offer the most prolific ground for factional animosities, which are apt to end in intolerance on the easily abused ground that the defence of God's interests authorizes the disregard of human interests—when they are not our own. This latter fact has given many historians a pretext for denouncing as intolerant the Catholic Church as though the actions of her erring children were the necessary outcome of her teaching. Others have taken it for granted that where there is definite religious conviction there must be intolerance, which of course is only true in regard to principles. In regard to men it is merely circumscribed by the duty inherent in authority to prevent abuses of liberty on the part of those who would justify this excess by an appeal to religious motives, which lie beyond the control of legitimate external government. Thus

it is quite true, as Father Russell states in his preface to the *History of Religious Toleration in Maryland*, that "the principle of *absolute* religious liberty cannot be admitted by any civil government. Such a principle would be subversive of its own authority. No State can permit what would undermine the foundation of social order. That there have been religions which would have had this effect cannot be denied. Suppose a religion that prescribes the sacrifice of human victims, or practises the degrading cult of Astarte—what nation to-day would tolerate it? Here the duty of the State to protect its subjects would call for an exercise of power which the proscribed religious defenders of an immoral cult would decry as persecution."

The question how far Catholic authority in the name of religion has exercised its rights is one on which historians greatly differ, and, according to their native bias or their limitations of critical judgment, they have in great part misrepresented the story of events in which religious motives appear to have exercised a concurrent influence. To correct impressions thus formed regarding the early settlements under Catholic auspices in Maryland is the chief purpose of Father Russell's work, and, as we said, he has accomplished his task with a care and judiciousness alike creditable to the Catholic administration of Maryland and to the citizen priest who thus undertakes to vindicate the honor of his State.

If the story of the establishment of Maryland as a commonwealth is less marred by turbulence and tragic scenes than that which marks the annals of other early colonies, it must be ascribed to this very influence of a Catholic proprietary administration which ruled with religious benevolence and toleration the settlers who had witnessed the planting of the Cross upon St. Clement's Island. Nor has adequate justice been done to this influence by writers on Maryland history, although there never has been wanting a fair and liberal spirit among American writers to testify to this influence. Such are Chalmers, Bozman, and McMahon, or more recently William Hand Browne and in a sense Mr. Clayton C. Hall. None of these scholarly writers upon the subject of Maryland history may be said to have had Catholic sympathies, but they were honest historians whether they worshiped in the Presbyterian or Episcopal churches. It is to such unbiased authorities, apart from original documentary evidence, that Fr. Russell appeals, even in preference to the testimony of Catholics

like Shea, McSherry, or Scharf. Of Father Hughes's first volume upon the *History of the Society of Jesus* our author avails himself wisely, as a first-class source work, even if he does not quite agree with the conclusions which our able Jesuit historian forms regarding the merits of the Lord Baltimore controversy. Father Russell assigns a right place as a wholly unreliable authority in matters of Maryland history to the Rev. E. D. Neill, whose boldness in asserting as fact what was most often the offspring of a bigoted imagination has hitherto given him a fictitious reputation, thoroughly discredited by the discovery of the Calvert MSS. and other documents obtained from the Maryland State Archives.

This is not the place to enter upon the recital of the history itself which made Maryland in truth the "Land of Sanctuary." Father Russell's study traces the course of religious toleration from the first settlement in 1634 until the adoption of the Constitution, with its amendment that "Congress shall make no law respecting the establishment of religion or prohibiting the free exercise thereof." The Convention which drew up the Federal Constitution of 1787 had already decided that "no religious test shall ever be required as a qualification to any office or public trust under the United States." This was the spirit in which Washington discerned the assurance of the preservation of the American republic. But it was no less the spirit of the Holy See at Rome. In a letter of Thomas Jefferson, dated 17 January, 1820, (not 1720) Monticello, to Archbishop Mareçhal, we are informed that Pius VII had assured the President that if he sent non-Catholic American youths to Rome for the purpose of study and education, they would be under the protection of the Sovereign Pontiff, and "free from all question or molestation in their religious faith;" an offer of which Jefferson seems to have availed himself to his entire satisfaction.

As a proof which may be relied upon, of generosity and Christian charity on the part of Catholics even after they have experienced the bitterness of religious persecution, the history of the Colonial Catholics of Maryland is of distinct importance not only in our historical but in our religious relations to our non-Catholic fellow-citizens. The volume is free from any trace of animosity or partiality, and may be classed with the best documentary evidence in behalf of the true spirit of Catholicism as a factor in building up national freedom.

ARCHIVIUM FRANCISCANUM HISTORICUM. Fasc. 1. Ad Claras Aquas (Quaracchi presso Firenze). 1908. Pp. 208.

This is the first issue of the periodical designed to give the result of the recently inaugurated scientific study of whatever pertains to Franciscan history in its ecclesiastical, economical, scholastic, and devotional aspects. To any one familiar with the merest outline of the past activity of the Seraphic Order, such an enterprise in our day promises the fullest light not only upon the work of the historian of Church and State, but also for the student of letters and of that highest culture which delights the mind while it furnishes it with useful knowledge in every department of practical and contemplative life.

We have already explained [1] the scope and methods of the above work, which offers all those guarantees of permanency and thoroughness that have characterized the undertaking of the ancient monastic and conventual orders. The original suggested coördination of topics under the departments of *Discussiones, Documenta, Codicographia, Bibliographia, Commentaria ex Periodicis, Opera Recensita,* and *Chronica,* has been industriously carried out, and the variety of subjects no less than the authority of the well-known Franciscan writers here brought together from every nation give the whole a character at once Catholic, soundly scientific, and imbued with the liberal learning of the old universities. Fr. Golubovich, whose *Bibliotheca Bio-bibliografica della Terra Santa dell' Oriente Francescano* (Vol. I) has given us an idea of his unique capacity for research work, makes a survey of the Franciscan Order—its Provincial divisions—during the thirteenth and fourteenth centuries. It is merely a sketch of records, not however without valuable notes that throw light on the history of Franciscan evolution.

The name of Fr. Paschal Robinson, well known to scholars the world over as a really learned American, practically leads the Discussions by an article on "Some Chronological Difficulties" in the Life of St. Francis. It is agreeable reading not only because it is English, but because it deals with a practical question of historical doubts in which every lover of St. Francis is interested, and to which the author here brings new and well-attested information. These doubts concern the dates of important events

[1] See article, "The Franciscan Historical Spirit," August, 1907, ECCLESIASTICAL REVIEW, p. 176.

in the life of St. Francis. The very virtue of self-effacement which characterizes the Order of Friars Minor, according to the design of its founder, is responsible in a measure for our ignorance hitherto of the exact chronology of the beginnings of the Institute. But this reason does not impress us as having any great scientific weight until we come to examine it in its connexion with the actual circumstances under which was built up the magnificent edifice of mendicant monasticism. We find the precise parallel of this in the history of primitive Christianity, and eminently in the Gospel narratives. The canons of discrimination which Fr. Robinson employs may be called the canons of true Biblical criticism. The early historians of the Order wrote with a purpose of edifying rather than codifying, and even if they had professedly set out to prepare the way for keeping exact records that might be of service to future students of critical history, they should have failed to satisfy our generation and puzzled the chronologist in many ways, because of the wavering methods of reckoning dates which prevailed in a society which, if not in its religious, at least in its political and civil aspects, was still in a formative period, when the gauge of life's value was eternity rather than time. All this Fr. Robinson explains with admirable logic and keenness of insight into medieval conditions, without which documentary evidence of early Franciscan foundations cannot be justly estimated.

The third Discussion, by Fr. Heribert, is in German, and deals with the subject of the original of the Portiuncula Indulgence. It is no less important a contribution to the history of great Catholic devotions than the paper by Fr. Michael Bihl, who makes a critical examination of the history of the *Via Crucis*.

Space does not permit us to enter into further details. Suffice it to have directed attention to a work to whose success attaches much that must interest us all. The articles, being in different languages, but mostly in Latin, offer reading to all classes of students. The knowledge of what is being done in the old homes of ascetical learning into which our world of letters has hardly ever got a glimpse heretofore, is itself an important educating influence that cannot well be supplied by other means.

THE LIFE OF CHRIST. By Mgr. E. Le Camus, Bishop of La Rochelle, France. Translated by William A. Hickey, Priest of the Diocese of Springfield. Volumes II and III. New York: Cathedral Library Association. 1907 and 1908. Pp. 499 and 520.

We have already directed attention to this really admirable work by the late Bishop of La Rochelle, and to the fact that it has fortunately found a translator who understands the task of interpreting the original without sacrificing the author's realism, and who, by breathing into the story something of the genius of English thought, allows us to read it in our own language without being constantly reminded that the original was written by a foreign author. The scope of the two volumes embraces the formative period in Galilee and presents to us first of all Christ as the Teacher of His Church. The Sermon on the Mount, with which opens the second volume, is as it were the Charter of the New Constitution. It is to be the safeguard of the happiness of the Christian commonwealth by a judicious exercise of justice, administered in wisdom and mercy. But mercy is the element least understood in the light of Jewish tradition. Hence Christ explains it, and illustrates it with dramatic force by bringing the sinner of Magdala into the scene. The next great task is the introduction of the Twelve to the work of the Apostolate in which they are to exercise the lessons of the Mount. The Mission once begun, the courage of the disciples needs fortifying, and this strengthening Christ gives them in the great miracles of the multiplication of bread and the walking upon the water. The wondrous acts are simultaneously shown to be symbols that explain the doctrines of the Blessed Sacrament and the Guardianship of the Church, just as the Transfiguration, in which the Son of Man reveals His Divinity to the three chosen disciples, becomes the seal of infallible authority. Then comes the stage of development of the teaching office through the transmission of the divine mandate to the seventy disciples. Their rule of life, their mode of teaching and preaching, their consecration by a life of celibacy, superior even to the sacramental elevation of the marriage state, are the salient topics which complete the presentation of the Master's public life as teacher.

The third volume gives us the picture of Christ as the High Priest and Victim to be offered by Himself on the altar of the Cross. The account is compressed into a single week. But it is

simply the bursting-forth of the fruit which has been mysteriously developing in the growth of the wondrous tree. The great prophetic discourse from the top of Mount Olivet is the prelude which shows us the shadows of the Cross; then comes the solemn Supper at which Christ makes His last Testament, giving Himself as the perpetual heirloom to the Church and to each individual soul. The farewell, and final prayer, the trial—ecclesiastical and civil—then the awful catastrophe of Calvary; these are graphically described with every authentic detail of evangelical history and local setting. The morning of renewed Life on Easter Day, the promise of our immortality, and the glory of the Ascension as a pledge of our eternal adoption close a work which opens to us the gates of meditation on the Life of our Redeemer in a way which makes serious reflection upon a vital subject comparatively easy, so as to convince the mind of the necessity of following Christ if we would be eternally happy, and of the fact that the yoke of Christian submission is sweeter and lighter than are the slavery and struggles of earth, which have no victory over death.

THE INWARD LIGHT. By H. Fielding Hall. New York, London, Bombay: The Macmillan Co. 1908. Pp. 228.

When in the opening pages of a book devoted to a philosophico-religious subject one meets with the statement "religion is infinite" (p. 2), one is apt to suspect the author's critical instinct; for surely religion neither as a quality or virtue nor as a collection of objective truths and duties is in any sense infinite; God the terminus of religion is of course infinite but not religion itself. When further down the same page one reads that "despite all the books written of Eastern forms of faith none have [*sic*] been understood. The writers have explained nothing because they saw nothing, felt nothing, knew nothing. More especially is this true of Buddhism, that expression of an all-world view"—when, I say, one comes upon so wild a statement as this, one's suspicion of the writer's accuracy and moderation grows apace. This suspicion develops into persuasion when one reads that "Buddhism has a promise of the only beautiful and reasonable immortality the world has ever known. . . . It recognizes the soul because it sees it, and it knows it comes from some great Power because it feels that this is so" (p. 4). The

persuasion, however, changes into a growing conviction before one has read far into the book, and is unalterably settled when one is told in the closing chapter that the West (as distinguished from the East) "made a church and out of the church a trust. That which was free to all men was cornered. Salvation was of the Church alone and it might give or it might deny. The 'kingdom of heaven is within you,' said the Teacher. 'Not so,' said the Church. 'It is in the priest. We have the keys of heaven and will let you in or will deny you.' They claimed all authority, spiritual and temporal, all. Men were to be their slaves. They tried to establish an absolute tyranny in everything and they killed truth. They wanted to extinguish in every heart the Light which God put there for men to see by, so that the world might be lit by their light alone. They who should have shown the way by going in front to lead all men into freedom, became the drivers into a slavery. Every strengthening truth they killed, and they left but soothing opiates to dull their slaves and make them blind. They made them dream dreams, see visions, anything but reality" (p. 221). Intemperate speech of this kind shows what reliance can be placed on the author's sobriety of judgment.

For the rest, the book is an entirely sympathetic, not to say excessively emotional picture of Burmese Buddhism. The narrative is cast in the form of a story. An Englishman riding along a country road in Burma is thrown from his horse; his leg is broken, but he manages to crawl to a neighboring shady spring. He loses consciousness, and when he revives he finds himself in a Buddhist monastery where he is ministered to by the kindly monks, from whom he learns their religious tenets and practices. Subsequently he enters into close familiarity with the life of the villagers. Gradually the "Inward Light" grows within him whereby he realizes the "oneness of all life," the great secret of Oriental religion.

To what degree the narrative is true to actual fact and life we are not in a position to determine, but the author seems better acquainted with Buddhism than with Christianity, as may be inferred from the above citation, which is by no means the only passage of the kind found in the book. From an artistic standpoint the work is on the whole attractive and frequently beautiful. The imagery glows with Oriental form and color.

THE PRIEST'S STUDIES. By T. B. Scannell, D. D., Editor of the "Catholic Dictionary." New York, London. Bombay: Longmans, Green, & Co. 1908. Pp. 240.

BEDE PAPERS. Short Eassays read at long intervals before an Association of Priests in the Birmingham Diocese under the patronage of the Venerable Bede. By the Rev. Charles E. Ryder. Cathedral Precincts, Westminster: Art & Book Co. 1907. Pp. 260.

FOLIA FUGITIVA. Leaves from the Log-Book of St. Erconwald's Deanery, Essex. Edited by the Rev. W. H. Cologan. New York, Cincinnati, Chicago: Benziger Brothers. 1907. Pp. 240.

Dr. Scannell's volume, in its scope and purpose, at once recalls Dr. Hogan's *Clerical Studies* of a decade ago, and although there is barely any reference to the eminent American ecclesiastic's pioneer work, it is quite evident that that work has served the present author as both an inspiration and a model. This fact does not, however, in the least detract from the excellence of the volume which fitly forms one of the Westminster series of manuals designed for Catholic priests and students. Dr. Scannell's task found in him a particularly apt executive, for to the judicious commendation of theological studies, such as those of Scripture, the Fathers, Dogma. Moral and Canon Law, Liturgy, Church History, and Ascetics, he adds a discriminating choice of secular topics which round off the general culture of the priest as one who, while he can never rightly divest himself of the character of spiritual guide, needs the instrument of human knowledge to make his leadership recognized and effective. We have nothing to criticize in the book; it all tends to useful purpose for the clerical student, and for that reason it must be read. The bibliography might be perfected by the addition of some important publications of recent date in Pastoral Medicine, or in liturgy by such works as *Benedicenda* and *Consecranda* with which a priest in the pastoral ministry cannot dispense without being put to much inconvenience.

The *Bede Papers* as well as *Folia Fugitiva* serve a less didactic purpose than Dr. Scannell's volume. They are desultory studies on topics of religion, science, literature, history, and art, all of which studies, however, appeal directly to the priest, and might well serve as illustrations of the Westminister manual. Thus Father Ryder discusses the "Belief in Miracles," the

"Sacramental Character of Fire," "Characteristics of Nonconformist Christianity;" also the "Vanity of Anti-Christian Science," "Cruelty to Brute Animals;" or the topics of "Higher Criticism," "Pure Love," "Ruskin and Raphael," "Religious Johnsoniana." Newman's Grammar of Assent is the subject of criticism in both of the volumes, but there is more of the same sort in Father Cologan's collection of essays on diverse themes—many of a very practical nature—such as Catechizing, Preparing Children for the Sacraments, Direction of Souls, Removal of Pastors, Pastoral Conferences, Americanism, etc.

CHRISTIANITY AND THE SOCIAL ORDER. By R. J. Campbell, M.A., Minister of the City Temple, London. New York: The Macmillan Co. 1907. Pp. 296.

Mr. Campbell's present book is characterized throughout by his wonted zeal, sincerity, frankness, boldness, not to say, audacity. He has his convictions, knows how to express them clearly, vigorously, plausibly, and has no lack of courage in pressing them to the front. Having said this much, it would be difficult for a Christian reviewer to find anything else in the book to praise. The work is an attempt "to show the correspondence between the principles of Christianity and those of modern Socialism" (p. vii), for the author is persuaded that "Socialism is the practical expression of Christian ethics and the evangel of Jesus (p. ix), and his "point of view," accordingly, is that "the movement reprobated by the Pope on the one hand, and dogmatic Protestantism on the other, under the name of Modernism, really represents a return to the primitive Christian evangel freed from its limitations and illusions" (p. vii).

Mr. Campbell's effort at identifying Christianity with modern Socialism is a veritable *tour de force*. He first denatures Christianity by depriving it of every divine and supernatural element and then chisels out an arbitrary Socialism to correspond. It need hardly be said here to those who directly or indirectly know anything of the author's preceding books [1] that Mr. Campbell's conception of Christianity is utterly disparate from that held, not to say by Catholics, but by those Protestants who still retain belief in our Lord's divinity. Christ for Mr. Campbell was simply a good social reformer—one who preached altruism to his

[1] The *New Theology*, and *New Theology Sermons*. Macmillan. 1907.

brother men. He was a man who lived in close communion with God—the soul of the universe—eager to draw his brethren to mutual love and so to similar communing; a man who, at first unconscious of His true mission, came gradually to see that He was called to be the Messiah (p. 65); a man who shared the illusions and superstitions of His times (e. g. the dualistic idea of the conflict between the Kingdom of God and Satan, the Prince of darkness—an idea which Mr. Campbell traces to Persian speculation, not to the Fall which he regards as a myth). Indeed the author's description of our Lord's mental limitations reads like blasphemy to those who have any belief in the Incarnation. Christ came to establish a kingdom on earth. The mistake of the Church and the Churches has been to locate that kingdom in another world. Socialism sees this mistake and is going to rectify it and reinstate true Christianity, that of Christ. Such is the burden of the book.

THE FUNDAMENTAL FALLACY OF SOCIALISM. An Exposition of the Question of Landownership, comprising an authentic Account of the famous McGlynn case. Edited by Arthur Preuss, Editor of "The Catholic Fortnightly Review." St. Louis, Mo.: B. Herder. 1908. Pp. 191.

RÉGIME DE LA PROPRIÉTÉ. Par L. Garriguet. Paris: Bloud et Cie. 1908. Pp. 355.

Two useful and mutually supplementary books on a perennially, but never more than at the present time, important subject —the right to property. The scope of the former book is clearly outlined in its comprehensive title. It may seem at first sight somewhat retrogressive to revive at this date a discussion of the Georgian land theories, which made no little stir a generation ago, but which might be deemed dead and safely buried betimes. And yet, even if they be less loudly in the air than they were when we were boys, they still live with but slight modification as an essential element of Collectivism, while they flourish with undiminished vigor in the Single Tax Doctrine—a doctrine which not a few Catholics ignorant probably or heedless of its theoretical principles and practical bearings, still strongly advocate. Mr. Preuss has therefore done a not untimely service in the interests of sound ethics and economics by exposing the weakness and dangers of Agrarian Socialism. He has wisely drawn upon

those well-stocked treasuries of Sociology, philosophical and Christian, the Encyclicals of Leo XIII, for much of his argumentation. It is hardly necessary to add that the author thinks thoroughly and clearly and expresses himself directly and forcefully. The book should prove helpful, especially in the guidance of workingmen tempted by the sophistry of clever revolutionists to place their trust in Utopian visions.

Besides its moral and economic purpose the book will have an interest for those to whom "the McGlynn case" still appeals. The author claims to offer "the first documentary account ever published" on this subject, and incidentally he notes that "the generosity of Msgr. Corrigan throughout 'the McGlynn case' can be fully appreciated only by those who, like myself, have had access to the documents left behind by the saintly Archbishop. Some day, no doubt, these documents, authentic copies of which I had the privilege of examining in the winter of 1904-5, will be published and then only will the McGlynn case, in all its details, appear to the public in its true light" (p. 154).

M. Garriguet's *Régime de la Propiété* is the fourth of a series of "Studies in Ethics and Sociology" published by Bloud et Cie, Paris. The preceding studies comprise the now well-known work *La Crise des Temps nouveaux* by M. Bureau, besides M. Fonsgrive's *Morale et Société*, and M. Meny's *Le Travail à bon marché*.

The general title of the present study, *Traité de Sociologie d' après les principles de la Théologie Catholique*, indicates the author's standpoint, though another volume dealing with *La Régime du Travail* will have to be added to the present study in order to round out the author's sociological program. The social problems of the present day are all reducible to one or other of the two great questions, Property and Labor. Mr. Garriguet is obviously warranted in deciding that "an essay on Sociology must under pain of being inadequate deal thoroughly with both." Perhaps he is not quite so justified in the further assertion that, "to be complete such an essay need treat of no other problems: for they cover the entire ground: they cannot be seriously discussed without touching upon almost all other points of sociological importance." On the other hand, however, the problems both of Property and of Labor cannot be adequately discussed without a preparatory philosophical treatment of the nature and

foundations of *Right* and of *Society*. No Sociology can be considered to be complete that is not shown to grow out of these radical subjects. M. Garriguet probably regards them as falling in with general ethics and from this point of view he is right in centering Sociology around the sole questions of Property and Labor.

The mode of treatment is clear and orderly. After the usual preliminary explanations of the pertinent terminology, he discusses the legitimacy of private property in land and capital and the origin of the right to property; then the limits to acquisition and individual possession, the ways of acquiring property; the fundamental characteristics of the right (exclusiveness, perpetuity, transmissibility); the extent of the right, and the obligations property entails in respect of justice, charity, equity, and social convenience. There is little in the book that can justly be called new; but the presentation of the divergent theories is luminous, the criticism thorough, the practical conclusions sane and workable, and the style direct and clear. The book will be suggestive to the student of ethics and moral theology, as well as instructive to the educated reader.

Literary Chat.

The Official Catholic Directory, published by the M. H. Wiltzius Co. (Milwaukee, Wis.), devotes this year 1,000 closely-printed pages to the statistics and reports of the dioceses of the United States. Within this compass are given an alphabetical list of the clergy with their addresses, an admirably complete index of places where Catholic churches and missions exist, a detailed list, both of the churches with their resident clergy and of parish schools with the number of teachers and the Sisterhood to which they belong, as well as a register of diocesan seminaries, universities, colleges, academies, and other Catholic institutions, besides all manner of religious associations and societies. This wealth of information is grouped and classified under headings that are most satisfactory for reference purposes. The Canadian section of the *Directory* covers some 200 pages, and gives the Catholic statistics of the Dominion in the same thorough-going manner. All in all, the manual bears every mark of painstaking accuracy, and fills its purpose excellently, a fact which is all the more gratifying when we consider that it is without a rival to spur it on to greater perfection.

Le Canada Ecclesiastique, published by Cadieux et Derome (Montreal), which is for Canadian Catholics what Wiltzius' *Directory* is for those of the United States, contains some important statistics, apart from its "directory" section. There are tables giving the result of an analysis of the different national elements which immigration to the Dominion from various countries has brought together. Thus we are given the number of people speaking French, English, and other languages in each diocese, and the relative increase or decrease of these different populations during the last twenty years. Together with these statistics M. Derome has indicated the growth of some of the ecclesiastical institutions, and so furnishes information about Catholic progress in certain localities.

The diocese of St. Boniface (Manitoba), to cite an example, which at the beginning of Mgr. Langevin's episcopate in 1895 had 24,000 Catholics, 70 priests, 25 churches with resident rectors, had grown in 1907 to 86,335 Catholics, 210 priests, 93 parish churches. Since then the number of Catholics has reached the 100,000 mark, of whom, roundly estimated, 30,000 are French Canadians, 30,000 Slavs (Gallicians and Poles), 10,000 Germans, some 7,000 English-speaking (mostly Irish), and a scattered contingent of Indians, Italians, Hungarians, etc. This system of statistics, which the editor of the volume proposes to perfect for next year's issue, has its manifest advantage for the guidance of those who propose to provide means for the parochial, literary, or economic needs of the Catholics of the flock.

In conjunction with the books on the rights to property elsewhere noticed in this number, we would here recommend a recent monograph entitled *The Distribution of Ownership*, by Prof. Underwood (University of Montana). It is the third number of Volume XXVIII of the "Studies in History, Economics, and Public Law" emanating from Columbia University (Macmillan Co.). The work embodies the results of considerable research into the history of ownership, and contains a good deal of useful information concerning the political and civil limitations of property-right. There is also a chapter on the Ethics of Ownership. The whole is brightly written and abounds in epigrammatic thoughts. Not a few statements, however, must be taken with some limitations, as where it is said that "it is competent for every State to impress upon all property within its territory any character which it chooses" (p. 137)—a statement that is not saved from exaggeration by its being quoted from the "Vermont Constitution." Again, when one reads that "the Jesuits perfected aboriginal communism in Paraguay for the love of God and for the gain of earthly dross" (p. 24), one feels that the author's propensity for rounding out sentences—if no other subtler motive—restrained his perception or love of the truth.

A more recent number of the same series of Studies deals with the *Inheritance Tax*. The book is a revised edition of an earlier issue, and brings down to date the legislation on the subject both in Europe and in

the several United States. It also discusses the pertinent legal and economic theory.

The March number of the *Month* (London) has a thoughtful and unusually clear-spoken paper answering the question, Do we neglect the Catholic Press? The writer, who merely signs himself *P*, has inquired into the conditions of Catholic support of the press in England, and finds that the proportion of money expended on sporting and frivolous literature to that given for maintaining healthy Catholic periodicals is about the same as "Falstaff's halfpenny-worth of bread to the intolerable deal of sack." He asks the reasons and what can be done to alter the condition. Without optimistic exaggeration he explains and answers the difficulties—for instance, that "the Catholic papers are not up to the ideal standard which we are pleased to set for them." But the article must be analyzed more fully than can be done in a cursory comment. The *Month* should be read by American Catholics, especially the clergy, not only for such articles as the one here mentioned, but for its always sound and elevating contents. It is one of the oldest and best periodicals issued by the Jesuit Fathers, and may be invariably relied upon for accurate statement and the interesting as well as refining presentation of its topics.

Speaking of Jesuit periodicals, we want to say a word about the *Stimmen*, the leading organ of the Society of Jesus in Germany. The English writer in the *Month* dwells upon the magnificent organization of the Catholic press in Germany, as the fulcrum of a united public opinion making its strong influence felt in every sphere of public life throughout the German Empire. One of the chief factors in creating the present strong manifestation of Catholic loyalty, equally true to religious principle and to patriotic love, has been this magazine of the *Stimmen aus Maria Laach*. Its clean carmine cover acts on the nerves of the reading Catholic German both as tonic and as stimulant, for he knows that within those covers he will find what is good for his moral condition and what will sharpen his wit and vision to the needs of the day, intellectual and religious. Both the *Month* and the *Stimmen* were started, I think, almost simultaneously, in answer to the appeal made against the then rampant Modernism, by the Encyclical *Quanta Cura* of 1864. The scholar and the student of social conditions, who cares for the Catholic aspect of things, will find in the *Stimmen* an apt answer to every question of the day. B. Herder, of St. Louis, is the American agent, a fact we mention to facilitate the getting of this fine arsenal of Catholic apologetics without having to write to Freiburg, where it is issued.

The Bishops of the ecclesiastical Province of Cincinnati have issued a joint Pastoral Letter which contains the new legislation on Betrothal and Marriage, with pertinent interpretation for the clergy of the Province. A similar Letter containing the Decree, "with Explanatory Notes," has been sent out by Bishop McQuaid to the priests of the Rochester diocese.

A neatly-printed *Interpretation of the New Law Concerning Sponsalia and Marriage*, by the Rev. Dr. Mooney, of Seton Hall Seminary, has been issued, together with an instruction in which the Right Rev. John O'Connor, the Bishop of Newark, emphasizes certain points of the new legislation for the guidance of his clergy. The commentary makes the duty of the parties to the marriage contract very clear. The question how far the Benedictine Declaration is applicable to English-speaking countries has been decided since Dr. Mooney's writing.

Vacandard's critical and historical study of the Coercive Power of the Church, as exercised through the *Inquisition*, to which we referred in our last issue, now appears in an elegant English translation from the hand of Fr. Bertrand Conway, C. S. P. We reserve the volume for separate review at an early date, as the subject is of special importance at this time. (Longmans, Green & Co.)

The student of liturgical art, and of church vestments in particular, will find a font of information in the work of Fr. Joseph Braun, S. J., *Die liturgische Gewandung* (B. Herder). The volume, fully illustrated, of nearly 800 pages, covers the entire field of priestly and pontifical vestings, with reference to their origin, development, symbolism, and use. Whilst in the main devoted to the history of liturgical garments in the Western Church, much new information (considering the scanty sources at the command of the student) may be found in Fr. Braun's pages on the Oriental rites and modes of vesting.

Well-Spent Quarters is a sensible plea, made by a Religious, toward cultivating the habit of meditation in children who are capable of reflection. The range of subjects by which the method here adopted is illustrated is very wide, and covers the eternal truths, virtues, faults, religious duties, and liturgical feasts, as usually found in books of meditation. The language is suited to children, and would thus be a help to many adults. There are also exercises for a three-days' Retreat. (Christian Press Association.)

The life of Father William Judge, the Jesuit missionary of Alaska and the Klondike, who died at Dawson City in 1899, is a beautiful and edifying record of self-sacrificing zeal and charity in behalf of those whom the ordinary efforts of pastoral ministry could never reach for their souls' salvation. The writer of the biography, under the simple title of *An American Missionary*, is a brother of the saintly priest; but it is evident that he tells without undue exaggeration merely the facts which eye-witnesses have amply attested. The sketch was published, less fully, some years ago, but the present volume, besides having the merit of greater detail and accuracy, is published for the benefit of the Catholic Foreign Mission Bureau of Boston, and thus deserves the more generous patronage of our clergy and faithful (62 Union Park Street, Boston, Mass.).

The second revised edition of Fr. Groening's *History of the Passion of our Lord*, although a translation from the German, is in some respects superior to the last edition of the original, since the author has incorporated in the English version certain improvements not yet published in German. The book is not so much a work of meditation as rather a history of and commentary on the great drama of Calvary. Its clearly-marked division of subjects lends itself readily to the preparation of sermons on the Passion. (B. Herder.)

The current number of that informing, interesting, and sumptuously made-up quarterly, the *Journal of American History* (New Haven), contains a translation by Prof. Benedict (Brown University) of an interesting letter by one of the early French Jesuit Missionaries in Canada, Father Pierrou. The original is in the *Bibliothèque Nationale* (Paris), and a copy is in the archives of St. Mary's College, Montreal. The letter was written while Father Pierrou was at Fort St. Anne on the Isle of La Motte (Lake Champlain) in 1667, and is supposed to be the first letter written from the territory now known as Vermont. It contains an interesting account of the writer's voyage from La Rochelle to Quebec, and his subsequent career amongst the Iroquois, whose characteristics it graphically and quaintly portrays. Having given two instances of Indian equanimity, he observes: "How many oaths and blasphemies a Frenchman would have blurted out for two such mishaps?" He shows, however, that discretion must govern one's virtuous attitude toward the noble savage. "Avoid showing the Indians," he says, "any deference, despite their proud disposition. Keep the upper hand of them always, without ever doing them any humble service: else they will think lightly of you. Judge then," he adds, "whether virtue has not to be mingled with prudence." One cannot help having sympathy for that "weak-heartedness" which he confesses as making him ashamed of himself: "I have not yet been able to bring myself to eat their sogamitle, which forms their ordinary diet, but which our hogs would not eat."

Pope Pius X has, through Cardinal Merry del Val, addressed a letter to the Archbishops and Bishops of Italy, ordaining that in each diocese there be at once established a Commissariate for the recording and preservation of ecclesiastical documents in all the parishes. The Commissary is to make an inventory and a catalogue of existing documents contained in the parochial and conventual archives; likewise of all treasures of art belonging to the churches. Duplicates of the catalogues are to be kept under episcopal guardianship, and all changes hereafter made by way of restoration, improvement, alienation, etc., are to be entered and reported to the Commissariate. This ordinance has a twofold advantage. It preserves more accurately the records of history which may be gleaned from such inventories, and it will prevent, to some extent, the marauding tendencies of an antireligious government, such as we have recently witnessed in France, from leaping over all legitimate control.

Books Received.

THEOLOGICAL AND DEVOTIONAL.

DOPPELBERICHTE IM PENTATEUCH. Bd. XIII, Heft 1. "Biblische Studien." Von Dr. Alfons Schulz, Prof. Braunsberg Hosianum. Freiburg (Baden), St. Louis, Mo.: B. Herder. 1908. Pp. 96. Price, $0.75.

WAY OF THE CROSS. Four booklets giving the manner of making the Stations according to the Franciscan Method, Jesuit Method, Liguorian Method, Eucharistic Method. New York, Cincinnati, Chicago; Benziger Brothers. Price, $0.15.

VEREHRUNG DES HEILIGSTEN HERZENS JESU und des reinsten Herzens Mariae. Von Herman Joseph Nix, S. J. Aus dem Lateinischen. Approb. Erzb. Freiburg. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1908. Pp. 212. Price, $0.85.

WEGWEISER FUR PRIESTER, besonders für jüngere Geistliche. Von Ferdinand Rudolf, Päpst. Hausprälat. Freiburg Brisg., St. Louis, Mo.: B. Herder. 1908. Pp. 190. Price, $0.50.

ASSERTIO SEPTEM SACRAMENTORUM, or The Defense of the Seven Sacraments by Henry VIII, King of England. Re-edited with an Introduction by the Rev. Louis O'Donovan, S.T.L., and preceded by a Preface from His Eminence James Cardinal Gibbons, Archbishop of Baltimore. New York, Cincinnati, Chicago: Benziger Bros. 1908. Pp. 479. Price, $2.00.

THEOLOGISCHE ZEITFRAGEN—Glaube, Dogmen und Geschichte: Eine Untersuchung über den Modernismus. Von Christian Pesch, S.J. Freiburg (Baden), St. Louis, Mo.: B. Herder. 1908. Pp. 243. Price, $0.95.

DIE BETRACHTENDE ORDENSFRAU. Handbuch für Barmherzige Schwestern. Von P. Gerhard Diessel, C.SS.R. Two volumes, pp. 463 and 490. Freiburg (Baden), St. Louis, Mo.: B. Herder. 1908. Price, $2.85.

THE CATHOLIC WHO'S WHO AND YEAR-BOOK. 1908. Edited by Sir F. C. Burnand. London: Burns & Oates; New York: Benziger Bros. Pp. 444. Price, $1.50.

SHORT SERMONS. (Second Series.) By the Rev. F. P. Hickey, O.S.B. New York, Cincinnati, Chicago: Benziger Bros. 1908. Pp. 245. Price, $1.25.

A KEY TO MEDITATION, or Simple Methods of Mental Prayer, etc., based on the Spiritual Exercises of St. Ignatius. Followed by instructions designed to bring help to souls experiencing difficulties in their mental prayer. From the French of Père Crasset, S. J. London and Glasgow: R. & T. Washbourne; New York, Cincinnati, Chicago: Benziger Bros. 1907. Pp. 163. Price, $0.50.

PREDIGTEN VON ALBAN STOLZ. Aus dessen Nachlass zu seinem hundertsten Geburtstag herausgegeben. Mit Bildnis. Freiburg (Baden), St. Louis, Mo.: B. Herder. 1908. Pp. 453. Price, $1.25.

THE FAVORITE AND FAVORS OF THE SACRED HEART OF JESUS. Translated from the French of L'Abbé L. C. Berry by a Sister of Mercy. New York: Christian Press Association. 1908. Pp. 243. Price, $0.75; *postpaid*, $0.85.

POEMS OF SISTER TERESA, Carmelite of Liseux, known as the "Little Flower of Jesus." Translated by S. L. Emery, author of the *Inner Life of the Soul*. Boston: Angel Guardian Press. 1907. Pp. 165.

PASTORAL LETTER OF THE RIGHT REV. JAMES A. MCFAUL, Bishop of Trenton. Some Modern Problems. Trenton: American Publishing Co. 1908. Pp. 34.

L'Enfance de Jésus-Christ, d'après les Évangiles Canoniques, suivie d'une étude sur les Frères du Seigneur. Par le R.-P. A. Durand, S.J. Paris: Gabriel Beauchesne et Cie. 1908. Pp. xli—287. Prix, 2 fr. 50; *postpaid*, 2 fr. 75.

Le Passé Chrétien; vie et Pensée. Première Partie, L'Avenir du Christianisme. Par Albert Dufourcq, Professeur adjoint à l'Université de Bordeaux, Docteur ès lettres. I. Époque orientale: Histoire comparée des religions païennes et de la religion juive. Troisième édition refondue. Paris: Bloud et Cie. 1908. Pp. xxvi—330. Prix, 3 *fr.*

Réponses Théologiques à quelques questions d'Actualité. La Notion de Hiérarchie dans l'Église de Jesus-Christ; l'Analyse de l'Acte de Foi; Foi et Révélation; les Concepts dogmatiques; l'État des Ames séparées. Par R. P. Édouard Hugon, des Frères Prêcheurs, Maître en Sacrée Théologie. Paris: P. Téqui. 1908. Pp. 284. Prix, 2 *fr.*

De la Présence de Dieu qui renferme tous les Principes de la vie intérieure. Par P. De Gonnelieu. Troisième édition. Paris: P. Téqui. 1908. Pp. viii—256. Prix, 1 *fr.*

Foi et Systemes. Par E. Bernard Allo, O. P., Professeur à l'Université de Fribourg. (Études de Philosophie et de Critique Religieuse.) Paris: Librairie Bloud et Cie. 1908. Pp. 303. Prix, 3 *fr.* 50.

The Priest's Studies. By T. B. Scannell, D. D., editor of *The Catholic Dictionary*. (The Westminster Library Series.) New York, London, Bombay, Calcutta: Longmans, Green & Co. 1908. Pp. xi—240. Price, $1.20 *net.*

Well-Spent Quarters. Fifteen-Minute Meditations Adapted to the Young, to which is added a Three Days' Retreat. By a Sister of Mercy. New York: Christian Press Association. 1908. Pp. 271. Price, $0.75 *net; postpaid*, $0.85.

La Liberté Intellectuelle Apres L'Encyclique Pascendi. Lettre de Mgr. l'Evêque de Beauvais à un Député. Paris: Gabriel Beauchesne et Cie. 1908. Pp. 43. Prix, 80 c.; *postpaid*, 90 c.

Scherer's Bibliothek fur Prediger. Neue Folge. Exempel Lexikon. Bd. III: Kreuz-Rückfall. Freiburg (Baden), St. Louis, Mo.: B. Herder. 1908. Pp. 1,013. Price, $3.60.

Sturm und Steuer. Ein ernstes Wort über einen heikeln Punkt an die studierende Jugend. Von Dr. Konstantine Holl, Rector d. arzb. Gymnasialconvikts zu Rastatt. Freiburg (Baden), St. Louis, Mo.: B. Herder. 1908. Pp. 290. Price, $0.70.

Am Morgen des Lebens. Erwägungen und Betrachtungen für studierende Katholische Jünglinge. Von Herbert Lucas, S. J. Uebersetzt von K. Hofmann. Freiburg (Baden), St. Louis, Mo.: B. Herder. 1908. Pp. 194. Price, $0.80.

Doctrine Spirituelle, Extraite de ses Œuvres. Par Bossuet. Quatrième édition. Paris: P. Téqui. 1908. Pp. xxiv—280. Prix, 2 *fr.*

The Proper of the Mass for Sundays and Holidays. Vol. II. By A. Edmonds Tozer, Mus. Doc. New York: J. Fischer & Brother; London: R. & T. Washbourne; Augsburg: A. Boehm & Son. 1908. Pp. xv—352.

PHILOSOPHICAL.

The World in Which We Live. By R. J. Meyer, S. J. St. Louis, Mo., and Freiburg Brisg.: B. Herder. 1908. Pp. 407. Price, $1.50. (A book that teaches us how man must rise toward God.)

La Conquete du Peuple. Par Comte Albert De Mun, de l'Académie Française, Député Du Finistère. Paris: P. Lethielleux. 1908. Pp. 93.